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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 6, 1844. VOL. XXIII.—NO. 14.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XVIII.

SUPPLEMENTARY NOTES.

ROGER WILLIAMS. APOSTOLICAL SUCCESSION.

Mr. Williams was one of the extraordinary men among the founders of New England. Having received a classical education, he completed his theological studies with the celebrated Dr. Ames, at Amsterdam. He came to America in 1631, being then a married man and 30 years of age. Having assisted Mr. Shelton at Salem, one year, he went to Plymouth, where he continued two years, assistant of Mr. Ralph Smith. He then, 1634, returned to Salem, where the church invited him to become their stated minister in place of Mr. Shelton, who had recently deceased. The General Court, on information of this, issued an order, arresting proceedings at Salem and reprimanding the church. As the church did not readily yield to the authority of the Court, both Williams and the church were placed under the ban of non-fellowship. The church, at length, submitted, but Williams stood to his position. He retaliated his excommunication, by excommunicating all the New England churches from his own fellowship. As his wife continued in fellowship with the Salem church, he discontinued the social devotions of the family. He had some friends who met at his own house for religious worship and instruction. The General Court summoned him to appear before them.—He accordingly made his appearance. The first charge laid against him was that he had declared it to be his opinion 'that the magistrate ought not to punish the breach of the first table otherwise than in such cases as did disturb the civil peace.' There were some other charges respecting his denial of the right of the King of England to charter lands which rightfully belonged only to the aboriginal Indians. Williams was condemned and sentenced to transportation. It being now winter, a few months' respite was intimated, but as Williams continued to hold meetings in his own house on the Sabbath, Capt. Underhill was commissioned to apprehend him immediately. But being apprised of his danger, he escaped to the country of the Wampanoags.

The controversy on the subject of religious liberty which afterwards was conducted between Messrs. Cotton and Williams is of an interesting character. The latter was much in advance of the age in which he lived. He had, moreover, a clear and just comprehension of the principle which he supported. It was the custom of the day to prove every point by Scriptural authority. Mr. Williams did not shrink from this task. Abraham and Lot, he said, professed different religions. Yet they sojourned together in quietness, having no disaffection or quarrel on that account. Mr. W. entitled his book—which was printed in London,—'The Bloody Unit.' Mr. C. called his answer to it, 'The Bloody Unit searched.' There seems to have been a sequel to each of these; for Williams gravels his opponent with the charge of inconsistency. Mr. Cotton while in England and suffering much vexation on account of his nonconformity, had written against the principle of religious coercion. Mr. C. justifies himself by taking his stand on the slippery ground, that though the magistrate may not employ coercion *against* the truth, yet he may do it, *for* the truth: A plea just as good in the mouth of a pagan or a Romanist, as in that of a Protestant or a Puritan.

A few years after his settlement at Providence, Mr. W. embraced the sentiment of 'Anabaptistry.' The difficulty then was how to obtain baptism. In this exigency, he submitted to be immersed by one Mr. Holeman, and then, being a baptised man, he baptised Holeman and others. But on reflection the conclusion was that all those baptisms were invalid. This fact brought them into perplexity. And being in doubt and difficulty, they concluded to wait till Providence should raise up some one, duly endowed and commissioned, to enlighten and disembarrass them.

Mr. Williams proceeded on the ground of the principle that *a regular succession* from the apostles is requisite to the validity of Gospel ordinances. As this doctrine is now one of the exciting topics of the day, it may here deserve a moment's consideration. The principle embraces civil government as well as ecclesiastical. The doctrine is, that all just authority is from God. He has instituted secular royalty, and the sacred ministry. The former is perpetuated by primogeniture in the line of descent; the latter, by ordination in a regular, uninterrupted succession. No man is a legitimate king or magistrate unless he can trace his authority through a regular line up to a divine source; nor a true minister of the Gospel unless he can do it in support of his holy office. Legitimacy, founded on divine appointment, is the generic principle of office both in church and state.—Hence, men of High Church principle in Great Britain became non-jurors on the accession of the Guelph Family to the throne of England.—The law of primogeniture had been violated.—This law was included in the 'Jure divino' doctrine. Hence, perhaps, no consistent High-church man or Romanist can be a republican.—Of this point of the subject, however, we do not propose a present discussion. We admit that all government, civil and ecclesiastical is, in a constructive sense, an ordinance of God.—He has inscribed the law of loyalty and of order upon the tablet of human nature. But the Bible does not contain the account of any positive divine institution of this kind. It has not prescribed the line of royalty for nations, nor the legitimate succession of a christian priesthood. The commission given to the apostles, to preach and to baptise,—relied upon for this purpose—does not contain the requisite premises. It does not, even if it imply succession, direct how that succession is to be perpetuated. It is wholly gratuitous to allege that it implies imposition of hands or ordination. This is not indispensable to the true succession. We, therefore, conclude that Mr. Williams' scruples in the case, were groundless. He had received the best baptism he could obtain. And so, likewise, had they whom he had baptised. And it is not the genius of Christianity to make a high and paramount account of ceremonial holiness. He is a true minister of the Gospel who possesses the requisite gifts, the right spirit, and devotes himself to the work.

But is there not *a clerical order*, and do not the members of this order, from the nature of the case, possess the power of admitting into it? Are they not the best judges of the qualification of candidates? We answer all these questions in the affirmative. As a general rule—a rule not to be departed from except in urgent cases—the ordination of ministers should be the work of the ministry. For they are the best judges of ministerial qualifications. But though the rule be general, it is not, however, indispensable. As a general rule it is most useful; but as an absolute and universal law, it would be most harmful and mischievous. Its usefulness, as a general point of practice, is attested by its extensive and almost universal use. In all denominations of Christians it is the practice to have their ministers ordained by ministerial hands. But let the principle be admitted that ministerial ordination is indispensable; that no church can have a pastor, on whose head clerical hands have not been laid; and the consequences would be exceedingly calamitous to the churches. The universal acknowledgment of this principle would cast an exorbitant and amazing power into the hands of the clergy.—It would invest them, indeed, with 'the keys of the kingdom of heaven:' Keys which would give them access to the wealth and honors of the world. They would be able 'to bind men with heavy burdens, grievous to be borne.'—What could, for instance, hinder them from determining the amount of their own salaries, and the fees for attending weddings, funerals, &c. They might say to moderate parishes; Give your minister a thousand dollars annually, or we will not ordain or install one over you.—There have been times, and they are not yet wholly gone by, when the christian clergy have been covetous of wealth, power and luxury.—They have fleeced the sheep and the lambs of the flock. And they might do this again if tempted by a fair opportunity. And they do possess such an opportunity where they hold, solely and uncontrolled, the power of admission to the pastoral office.

How then stands the case? We conceive it to be thus. Every church should possess the power of choosing the man who shall be their pastor; and every parish or religious society, to choose their minister. The choice of the people, in connection with the professional character of the man chosen, is the essential thing.—At the same time it is the prerogative of the ministry to determine whom they will acknowledge as a member of their own order. But it is not admission to the clerical order that constitutes a man pastor of a church, or minister of a people: Nor does the choice of a man to be pastor and minister, give him a normal admission into the clerical order. Both these acts are requisite. And thus the power of instituting the ministry is divided between the clergy and the people. But the action of the regular ministry is not absolutely indispensable. It is only expedient, and, in extraordinary cases, may be dispensed with. Thus Roger Williams was immersed by a man who had not himself been the subject of baptismal immersion. And thus the American Methodists created for themselves an Episcopacy without the authority or aid of Episcopal Bishops. There is another consideration; that of experience. The Lord Jesus said, 'by their fruits ye shall know them.' Good ministers are useful and exemplary men. Now if those men, who claim the office of Gospel ministers on account of ordination in a successive line from the apostles, were manifestly more enlightened, faithful, blameless and efficient than other nominal ministers, this fact would possess great weight in every candid and considerate mind. And such, surely ought to be the fact, provided God have instituted such a sacrament in the church. He does not make institutions without cause. All really divine institutions are useful. They are founded in the truth of things, and have a superior adaptation. But when tried by this principle, what claim can Romanists, Episcopists, Baptists, or Congregationalists, support in favor of their own church? Admit, of each of them, that their clergy are as good as any other; the fact is equally manifest that they are no better. We hence infer that God has instituted no outward sacrament by which the christian ministry is perpetuated.

This consideration—that of experience—has a bearing upon the different dogmas and distinctions of sects and denominations. Each one thinks his own not only the best—but the very life and power of Christianity. But if the fact were really such, in regard to any denomination, we should see the evidence of it in the superior morals and piety of that variety of christians. There, is, however, no such evidence existing. The various christian denominations have little or no advantage over each other on the score of practical virtue and usefulness. And this is reasonable proof that their respective distinctions are of far less value than they are respectively estimated.

I once heard a minister address a crowded collection of people entertaining his own views, in the following style; 'Brethren, we have a better doctrine than any other class of christians. We ought, therefore, to be a better people than others. But this is not fact. And why? We make a righteousness of our distinctive belief; and there we rest.' While he was thus speaking, my thoughts suggested the inquiry: 'How can you know that your doctrine is better than any other, if it fail to make its believers better men and better christians than they were before?' S. F.

From the cradle to the grave we occupy tenfold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts He already has bestowed.

For the Register.

DR. COX ON EPISCOPACY.

MESSRS. EDITORS.—I send you with this a report (from the N. Y. Express of last Saturday) of a lecture delivered by the Rev. Dr. Cox, a Presbyterian clergyman of this city, on the 'Episcopacy,' before the 'New York Lyceum,' at the Tabernacle in New York.

I do not know that you would wish to insert it in your paper, but I thought I would send it to you for your perusal, as the circumstances connected with its delivery are somewhat strange.

The New York Lyceum (I believe this is the proper title) is a *literary* association, composed of young men of all denominations, without regard to religious opinions in any form, and therefore, the lecturer's subject 'A Church without a Bishop' was rather a novel one for such an occasion. I have understood (although I have not seen any such statement, myself) that the lecture committee of the lyceum, had published a card on the day of its delivery, disclaiming any sectarian motives and stating that the lecturer made a choice of his own subject for the evening; but I observe that the Rev. Dr. intends pursuing the subject at the next and last lecture before the Lyceum; this certainly, looks as if the committee, at least, countenanced the proceedings. I leave your readers to make their own comments upon such occurrences, while at the same time I cannot but notice the inconsistency of the lecturer. He commences by denouncing others who are always finding fault with the religion of those who differ from them, and then he speaks of Episcopacy in the most ironical and contemptuous manner possible. It is only necessary to add that the Rev. Dr. Cox has *two sons* in the Episcopal ministry.

This is the same man who has so often said so many hard things of the Unitarians. He boasts of a very retentive memory, but when called upon, on a recent occasion, to prove a charge of perjury he made in a public assembly against the Rev. Dr. Dewey, he *could not remember* his language, 'any of it;' although he acknowledged in a very bungling manner, that he referred to Dr Dewey's withdrawal from the Presbyterian Church.

But we have another clergyman in our midst who bids fair to outvie Dr. Cox in his denunciations of others who happen to hold different religious opinions from his own. I refer to Rev. Mr. Goddard of the Episcopal Church. I could mention repeated instances, in which he has most grossly mis-represented the tenets of our denomination and made most uncharitable aspersions upon our character as a Christian sect; but I forbear. I will however, allude to one which has more recently occurred; some of his *remarks in delivering an address to the children of his Sunday school.* I will not repeat the particulars although I can vouch for their correctness, for I am heartily sick of such exhibitions of intolerance and bigotry. It is strange that any man can be found willing to inculcate such a spirit of hatred and sectarianism into the minds even of adults, much more, of young children, and particularly on such an occasion. I look upon such conduct more in pity, than contempt. In each and every such instance in our city, as is everywhere the case, such actions have signally failed in their desired end, and have recoiled upon their authors, bringing over to us many, who, perhaps might have remained where they were, but for the reason that they came to hear the 'truth as it is in Jesus.' B. F. S.

Brooklyn, N. Y., March 26th, 1844.

LAST LYCEUM LECTURE BUT ONE OF THE SEASON.—DR. COX, OF BROOKLYN, ON THE EPISCOPATE.—This performance, last night at the Tabernacle, was another link in the chain of controversial discussions, which has stretched along, at such ominous length, since the 22d of December last, when Mr. Choate took occasion to remark, in his Pilgrim Oration, that our ancestors found in Geneva, 'a Church without a Bishop.'

The Rev. Dr. began by complimenting Mr. Cheever's series of lectures upon the same subject, and the communication of Dr. Potts, in reply to Dr. Wainwright, now the subject of some popular attention. He also paid a tribute to Mr. Choate, for his originally starting the discussion. He saw that in his opinion, the words,

'A Church without a bishop,
A state without a king!'

deserved the same immortality, in a free country, with 'The Star-spangled Banner,' or even 'Yankee Doodle'; and here there was a round of applause. The Dr. said the two sentiments were cognate, and that there was no more reason why men should be ridden by churchmen, booted and spurred, by the grace of God, than that they should admit that they were born, in Jefferson's words, 'with saddles on their backs,' for monarchy or aristocracy to ride. He denounced those who began their religion by blowing up the religion of every body else. He did not mean to be malign, and meant to keep his temper, while he treated this eminently Satanic dogma as it deserved.

He should take among others, the following general views, in dealing with the subject selected as the topic of the evening's performance. The dogma that unchurches all the anti-prelatical sects involves gross absurdity, uncharitableness, an odious monopoly, a Romanizing mania, a suicidal temerity, a nullification of the Bible, and a sign of the times, which, calmly considered by enlightened prophecy, is ominous, only, to those affiliated communities which believe in the dogma, and which must fall with the devil. This statement of the Dr's. synopsis was received with no little merriment by his auditory.

He said that the word 'Bishop' had greatly changed since Paul wrote 'Episcopus.' It ought to be deleted from the language. It only meant an overseer: as simple, unerosiered, unmitered, unfrocked, as St. Paul was, *when he left his cloak at Troas!* At this sally, there was a roar from every part of the house. He then commenced on Dr. Tyng's frequent use, low church as he is, in his Episcopal Recorder, at Philadelphia, of the word 'bishop,' and said it was disgusting in the extreme to hear the same thing said over and over again,

'Bishop, bishop, bishop,
Bishop, bishop, bishop!'

It occurred ten or twelve times in one column. And how many times, asked he, do you think it occurs in the New Testament! And here he held up his hand, and said, count my fingers! Well, just so many times! That's all! And the audience roared again with merriment. Next, the lecturer flew back to the time of James the First, a renegade from Roman Catholicism to Protestantism, whom he thumped very hard for his prelatical acts and opinions. He described the unchurching dogma as placing such quarantine on all Christians, except the Prelatists, here in this world, as to render it actually only a case of smuggling, if they even got into heaven at all! Another laugh. Then the Dr. had a hit at the suplices worn by the Episcopal clergy, and said that, if the Presbyterian church held such a monstrous dogma as that there was no salvation out of its pale. For his part, he would 'follow the lamb withersoever he goeth.' He admitted that the primitive church was pure, but said it had become corrupted: it had been once the pure bride of Christ: it became a harlot, and was divorced for cause.

He next treated Prelacy as rendering the criterion of Christianity difficult of understanding by the plain mind. Christianity is a religion of plain, and comprehensible principles: it is sophisticated and involved with incomprehensible dogmas by the adherents of Prelacy. As to the 'Chair of St. Peter,' the Dr. said the Saint never sat in it. He never was at Rome, except to be murdered. Never was a more ridiculously small foundation, for so great a pyramid as the papal succession to be based upon.

The Dr. read from a commentator on the Romish notion of the Eucharist, in which the '*sic et ubi*,' the 'what' and 'where,' of the body of Christ was discussed. The *quiddity* of it, said the Dr. amid the laughter of the audience, troubled them much. As to where it was, there was a difference of opinion, but most agreed it was in the imagination.

He referred to the successes of anti-prelatic preachers, in turning souls to God, as a proof of the purity of their divine commission, even when compared with the Hildewands, Borgias, and Mons. Talleyrand, who, after a life of any thing but clerical purity, was greased in his extremities, and became reconciled to God. [A loud laugh.] 'That was unction without function, with a witness!' [Roars of mirth.] He said he did not wish to make his audience laugh, and vindicated his irony, by referring to two or three scriptural instances of that mode of treating even sacred things.

The Episcopal Churchmen treated other churches as a body of men and women might a few others who were not married like themselves, and whom, therefore, they might choose to consider were not married at all. Notwithstanding, in their opinion, these were adulterers, and their children wete illegitimate, they would admit them to their parties, and keep up a mighty agreeable, kind and friendly intercourse with them; only telling them of their misfortunes once in a while, by way of welcome. Here there was another round of mirthful applause.

Touching upon Rowland Hill, he took occasion to say, that, though he died only a deacon, in the English Church, to which *primus gradus* he was kept by that Church, because he was too evangelical, he had more religion than all the rest of the English clergy combined. And then he said that three-fourths of that clergy were Puseyites. He did not know how many more would be so by the arrival of the next steamer. (Laugh.) The tendencies of that clergy were toward Oxford, and the tendencies of Oxford were towards Rome, and the tendencies of Rome were towards——, but look in the book of Revelations. (Merriment.)

He gave the reasons why he could not go to the communion of the Episcopal Church. In the first place, it was an insult to ask him, and in the next place, He would not be returned.—Besides, he did not believe in kneeling. The supper was on a table. Do people *kneel* to eat at a table? And he told a humorous anecdote on this point, which amused his audience greatly. This genuflexion in the sacrament service was an idolatrous observance, originally, paid to the bread, which was held to be the very body of Christ. And hence arose the term, now in common use,—*hocus pocus*, a corruption of *hic est corpus*, 'this is the body,' which every person communing was obliged to say, as he took the bread. And this said the Dr., is the origin of all this *curvature on marrow bones.*

[This was this most successful hit yet made by the Reverend lecturer. The audience were literally convulsed with mirth. Perhaps, however, the droll allusion to Saint Paul's message touching his missing cloak was somewhat more cordially applauded.]

He then took up in a particular manner, the pretension to a separate Episcopal organization and succession of the English established Church, and, through that, of the American Episcopal Church. This, by a great variety of augmentation drawn from history, the Dr. contended was baseless,—and that these churches did, in reality, derive from Gregory, and so from the Roman root, if derived at all; that the Roman Church excommunicated the English Church, 'up stairs and down stairs,' and so that the power which gave the English Church its succession, also took it away, and thus that Church is, in reality defunct. Their doctrine of succession is thus shown to be suicidal. And here followed another funny anecdote.

Dr. Cox said, in conclusion, that he should be obliged to challenge his audience to another meeting for the completion of his lecture. It had grown on his hands, and there was a law to things, which should put an end to lectures as well as every thing else. The audience received this announcement with very hearty applause.

On Friday evening next, the second and last lecture will be delivered.

We lay before our readers the extract from the last December number of the Examiner, as desired by one of our correspondents last week. It is long, but worthy of a thorough reading. It is from the manuscripts of the late Noah Worcester.

'The belief, that a person cannot choose contrary to his disposition, and that the sinner must have a new disposition, formed by supernatural operations of the Spirit, before he can obey any divine command, seems to be completely adapted to paralyze the mind of the sinner, to make him think he has an ample excuse in respect to any reforming volition. The prodigal, when awakened to a sense of his guilt and danger, did not say I cannot choose the way of reformation, till God shall give me a new disposition from which the volition may flow; but this was his language;—'I will arise, and go to my Father, and say to him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants.' He arose and went accordng to this resolution; and he was graciously received, forgiven, and restored to favor. Let other transgressors, like the prodigal, come to themselves, resolve to forsake their ways of sin, and to return to God, and, like him, they will find this the way of life and peace.

In calling sinners to reformation, the inspired teachers adopted different forms of speech. Thus says Isaiah, 'Cease to do evil; learn to do well.' Ezekiel says, 'Make you a new heart, and a new spirit.' 'Turn ye, turn ye, for why will ye die?' Peter says, 'Repent and be converted.' James says, 'Humble yourselves.' The Messiah not only called on men to repent, but to deny themselves, take up the cross, and follow him. A change of character and conduct is implied in each of these forms. To cease to do evil and learn to do well, is equivalent to making a new heart.

It is worthy of notice, that the inspired teachers did not accompany their calls to reformation with any remarks implying that they were aware, that it was impossible for the sinner to obey the call, until God should exercise his sovereignty in granting special influences of his Spirit, and give them a new disposition. Is it not then wonderful, that teachers in modern times should have adopted a practice, for which they have no example in the Scriptures, and which tends directly to lead the sinner to suppose, that he has a good excuse for delay, till he shall receive the necessary influences?

Another circumstance also demands attention. At the present day, preachers are in the habit of ascribing awakenings and reformations to supernatural influences of the Spirit, which are granted in a sovereign manner to one person, or one people, and denied to others; yet I can find no example for this in the Old Bible. The reformation at Ninevah is mentioned in the Old Testament; it is also mentioned by the Messiah, as recorded by Matthew. But in no instance is it ascribed to special influences of the Spirit. The preaching of Jonah is the cause to which Christ ascribed the event. He thus said to his hearers, 'The men of Nineveh shall rise in judgment with this generation and condemn it; for they repented at the preaching of Jonas, and behold a greater than Jonas is here.' To perceive any force in this language, we must suppose that the Jews, to whom Jesus preached, had greater advantages than the Ninevites. But if special influences of the Spirit are in all cases necessary to repentance, and if these were granted to the Ninevites and denied to the Jews, the advantages of the Ninevites were greater than those of the Jews, notwithstanding the latter had a preacher greater than Jonas.

A similar objection to ascribing reformations to special influences may be found in the following language of Christ; 'Wo unto thee Chorazin, wo unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. From this passage, the continuance of the people of Tyre and Sidon in a state of impenitency is surely ascribed to other causes than the want of special influences, of the Spirit. For it does not appear that these were granted to Tyre and Sidon, any more than to Chorazin and Bethsaida; yet we are assured by Christ, that had his mighty works been done in Tyre and Sidon, they would have repented long ago; and not, like the Jews of whom he spake, have resisted such evidence and abused such means of light and reformation.

It may also be observed that, after the resurrection of our Lord, there were great awakenings at Jerusalem under the preaching of the apostles; but in no instance were these ascribed to special influences of the Spirit on the hearts or minds of the converts. Miracles were indeed wrought at that period, in the name of the Lord Jesus, to convince the spectators that he was indeed the Messiah, and that he, who had been crucified by the influence of the Jews, had been raised from the dead by the power of God. But these miracles were wrought on the bodies of men, and not in the hearts of the converts. They were well adapted to awaken attention, and to lead the people to repent of their wickedness in crucifying the Lord of glory, and such was their effect on the minds of thousands, when accompanied with the truths declared by the apostles.

The language of Christ respecting his miracles, or the mighty works which had been done in Chorazin and Bethsaida, clearly implies, that such miracles were highly adapted to awaken and reform an unprejudiced people, and to dispose them to listen to divine instructions; and when similar miracles were wrought in his name by the apostles, they appear to have had their proper effect on the minds of many. Uncommon occurrences, though not miraculous, often have a similar effect, to rouse attention, excite concern on account of guilt and danger, and open the minds of men to a candid hearing and reception of divine truths. Due attention, reflection, and inquiry must naturally excite reforming volitions.

Let it, however, be understood, that I do not deny the agency of the Divine Spirit in calling sinners to repentance. It is only in regard to the doctrine of *special* influences that I express my dissent. This I have done because, after much inquiry, I could not find that doctrine stated in the Scriptures; nor in any instance of reformation recorded in the Scriptures, could I find such occurrences ascribed to special influences, in any other sense, than as external miracles were sometimes employed as means of awakening attention, and affording conviction of the truth of important facts. Being convinced of what I believe to have been my former error on this point, I now feel no difficulty in exhorting sinners to immediate reformation in the very forms of speech adopted by the inspired teachers, without the least intimation, that special influences of the Spirit are essential to enable them to do what God requires. In this view of the matter, the Gospel appears consistent with itself, a gospel indeed, and equally simple is the path of duty both to the preacher and the hearer. Just as a kind parent calls on his disobedient and wandering children, to abandon their ways of vice and learn to do well, to do what they know is right, so God calls on his disobedient children. If a good parent has a prodigal son, in calling him to reformation, he does not teach him that he cannot cease his tippling and gambling, unless God shall first take away his disposition for such vices, and give a new disposition by supernatural influences of his Spirit; so God and his inspired teachers were equally silent in regard to any such intimations. Dependence on God may be as clearly taught and as deeply felt, without the doctrine of supernatural influences as with it. The doctrine, that in God we live, move, and have our being, and that all our sufficiency is from him, is a doctrine which is applicable to all our race, and as applicable in things secular as in things spiritual; and when properly understood it is adapted at once to humble and encourage; for if it implies that, while our sufficiency is of God, he grants a sufficiency commensurate with duty, not that he withholds sufficiency for the duties he requires, nor that he arbitrarily requires the same duty of all, while he grants sufficiency to but a part of his children. To whomsoever much is given, of him is much required, and of each is required according to the ability which is granted by God.

Suppose that, in the days of Pharioh, straw was an essential ingredient for making the brick which he demanded of the men of Israel, that all the straw was in the hands of the king, that he required of each of the laborers a certain number of brick daily, while to some of them he granted the necessary straw, and to others this was denied: What would have been thought of the equity of the monarch?

Or suppose that all the men of Israel had by disobedience forfeited the king's favor, and exposed themselves to the penalty of death; that under the pretext of great clemency to these offenders he made them an offer of pardon, on condition that they should severally make for him a certain number of brick every day for six months, that they had all means and ability to comply, excepting the necessary straw, which was all wholly in the king's hands, and that to some he gave a full supply, while from others he wholly withheld the essential aid, without any other reason than that such was his sovereign pleasure: Who could have seen either mercy or equity in such a proceeding? Could those from whom the essential aid was denied be reasonably punished for non-compliance with the proposed offer? Would not the offer to them on such impossible conditions be rather an insult than act of mercy?

Shall we then dare to ascribe to God such a policy, and still call the statement of it 'a doctrine of grace?' And is it not amazing, that such a doctrine should have been deemed in the highest degree honorable to God?

To my views of the sinner's capacity to obey, some may be disposed to make such objections as the following.

1. That they tend to excite in the sinner a feeling of independence and sufficiency.

But how can this be, while they are taught, that all their sufficiency is of God, and daily granted according to his requirements? And why is there not equal ground for this feeling on the hypothesis, that special influences are actually given?

2. It may be objected, that on my hypothesis, those who obey the Gospel make themselves to differ from the disobedient; but on the other hypothesis, it is God who makes the obedient to differ from others.

I would here ask, 'In what does the difference here referred to consist? Does it not consist in obedience on the one hand, and disobedience on the other? Most certainly it does. I have then further to ask, Does the objection mean, that God *repents* and *obeys* for the reforming sinner? If not, there surely is a sense, an important sense, in which the two classes of men make themselves to differ from each other. On the ground of this distinction their future rewards will be different; and on this ground we read; 'Blessed are they that *do* his commandments.' 'But indignation and wrath, tribulation and anguish on every soul that *doeth* evil.' 'For every man shall be rewarded according to his works.'

Still it is very true, that in the distribution of talents and privileges in the present world, God often makes one to differ from another; but he applies a principle of equality, which covers the whole ground, as his requirements are in exact proportion to what each individual receives. No man has anything but what he receives, and no one is responsible for more than he receives. He who has ten talents, is accountable for ten; and he who has but one is accountable for one, and no more.

THE PROTESTANT PRINCIPLE.

The Bible is authority, and the only authority in religion, the sole and sufficient rule of faith and practice. This is the fundamental principle of Protestantism. For this principle the battle of the Reformation was fought. This principle the victory of the Reformation established.—This principle Luther wielded as a thunderbolt against the church of Rome and all her advocates. 'As to me,' says he, 'I do not cease my cry of 'The gospel! the gospel! Christ! Christ!'—and my enemies are as ready with their answer, 'Custom! custom! ordinances! ordinances! fathers! fathers!' To all the decisions of Fathers, of men, of angels, of devils, I oppose, not the antiquity of custom, not the habits of the many, but the word of the eternal God.' This principle the fathers of New England cherished. It finds a congenial air on these hills and plains where they placed the foundations of these free institutions, and a home in the free minds and hearts of their sons and daughters. This principle, ours by inheritance from ancestors whom we revere, we would defend with all the earnestness which its great importance demands. We hardly need say that it calls for defence at the present time in this country, being frequently and variously assailed. It is assailed of course by the Papists. It is assailed in the writings of the Oxford Tractarians, which are widely scattered on this as well as on the other side of the Atlantic.—'The true creed,' they say, 'is the catholic interpretation of Scripture—Scripture and tradition are the joint rule of faith.' It is assailed in the writings of the High Church party in the Protestant Episcopal church in the United States. One of their 'diocesans' says: The pastor should 'guide himself by the Holy Scriptures, not as he understands them, but as catholic antiquity has revealed, and catholic consent has kept their meaning.' Another of their 'diocesans'—one born and bred under Puritan teaching, and exercising his office on New England soil—puts down the Protestant principle as one of 'the errors of the times,'' against which 'his clergy' are to be solemnly warned. He affirms that the Bible is not to be interpreted by each man with what aid he can obtain and under his individual responsibility to God, but that he must take the interpretation given by the church during the first two centuries after the death of Christ. He must read the Scriptures not with his own eyes, but with the eyes of the Fathers. He must look for the meaning of God's word through the glass of 'church interpretation.' 'The church' must be placed between him and the Scriptures.

We behold these attacks in this country on the Protestant principle with surprise. It is indeed to be expected that papists will assail it wherever they are. But we had not expected, that *they would be here*, to assail it. Who of our fathers supposed that their sons would have to contend for Protestantism? Who, forty years since, had any apprehension that the great struggle of the nineteenth century in this land, would be against the doctrines and influence of the papists? But lo! they come hither, by thousands every month, swarming from the papal hives of the old world, and, spreading themselves in all quarters of our land, even on New England soil, among the graves of the Pilgrims and hard by Plymouth rock, they are becoming one of its most numerous and powerful denominations, and an object of fear and hope, adulation and intrigue, to political parties. Still less did we expect, that a 'diocesan' of the *Protestant* Episcopal church in New England, with the approbation of 'his clergy,' expressed 'almost by acclamation,' would, in the face of the thirty-nine articles, reassert 'the fundamental position of Popery,' and, amid our free institutions, so favorable to spiritual freedom and to individual responsibility before God, would deny to the individual, the right to interpret the Bible for himself, or to believe otherwise than the Fathers have believed.

The inestimable importance of the Protestant principle, and the fact, to which we have alluded, that it is frequently placed among 'the errors of the times,' in this home of spiritual freedom, not only by Papists, but by nominal Protestants, distinguished by official station and the respect of the community, render its defence a duty 'of the times.'

The great reason why the Bible should be made the only authoritative rule of faith—the reason which is good against all the forms in which this truth is or can be assailed—is, that *the Bible alone is inspired by God.* 'All Scripture is given by inspiration of God,' and nothing else is. In the Bible alone is truth revealed by God. The signet of the Omniscient is on that book, and on no other. They who spake its words, spake as they were moved and infallibly directed by the Holy Spirit. No other men in any age have been thus moved and directed.—There have been wise men since, but no inspired men. And human wisdom, what is it compared with the divine? Just what *man* is compared with *God*. To place the decisions, the interpretations of men, even the holiest and wisest, as authority by the side of divine revelation, in other words, to 'blend Scripture and tradition,' is to place man in wisdom by the side of the Omniscient God.

But the form in which the old error of church-interpretation, raised from the grave in which the reformers buried it, has of late been presented, requires our more particular attention; because it is new and somewhat plausible, and because, being set forth by nominal Protestants, it is a foe to Protestantism within her own pale.

The *rule* is church-interpretation during the first few centuries. During the *first few* centuries. We state it thus indefinitely, because it is thus indefinite in the writings of those to whom we refer. There is no agreement among them as to the length of the authoritative period.—The period however most frequently spoken of, as nearly as we can ascertain from these writers, is that previous to, and for some time after, the meeting of the Council of Nice, which was in A. D. 325.

The Bible as interpreted by the *church* during these centuries is the rule. But the church consisted of the whole body of professed believers, scattered here and there, in separate communities—in Europe, Asia and Africa. How is the interpretation of this 'church,' thus scattered, to be obtained? By general councils? But there were none until after the twenty-fifth year of the fourth century; and they were far from being really general—a representation of the whole church. Previous to that time, the church as such, never made any attempt, even the most partial, to express her interpretation of God's word. Where then can we find church-interpretation previous to that time? The nearest approach to an answer must be in the *writings of the fathers* during that previous period. So that the so-called church-interpretation is to be found in the opinions of *individual writers* of the early church, as expressed in their works previous to the second quarter of the fourth century, and after that time both in their works and in the records of their action in councils; which is mere 'individual opinion,' mere 'private interpretation,' after all, or as the author of 'the Errors of the Times' would say, 'the wayward fancies of individuals.' Now would it not be better for us to go at once to the Bible, even though we should interpret it according to our 'wayward fancies,' than to go to the Bible through the 'wayward fancies' of other 'individuals,' which 'wayward fancies' we must interpret by our 'wayward fancies.' Is it is well to have 'wayward fancies' in geometrical progression?

'The earliest and *purest* ages of Christianity!' The writers of the ancient church qualified to give an authoritative interpretation to all future ages! Have they who speak thus, never read that there were great corruptions in the church, even before the canon of Scripture was closed? Could they have read the history of the early church, and formed so favorable an opinion of its purity. Do they not know, that the system of oriental philosophy, of asceticism and penance, very early and vitally corrupted the Christian doctrine? Are they ignorant of the absurdities, puerilities, conceits, 'wayward fancies,' legends, superstitions, and monstrous errors and extravagancies, of the Fathers, whom they thus exalt as exclusive interpreters of God's revelation? Do they not know that these 'earliest and purest ages of Christianity,' abound in examples of almost all the possible forms of fanaticism and religious error? Do they not know that the striking contrast, the immense disparity in everything that constitutes excellence, between the very best of the Fathers and the Bible, has been considered one of the most convincing proofs of its inspiration, so incredible is it that the Bible should have been written by uninspired men, the immediate predecessors of writers, who though learned and eloquent, were so puerile and extravagant in many of their notions! Are they ignorant, that within a few centuries of the apostolic age, some of the worst abuses recorded in the ecclesiastical history are found, not only in their elements, but far advanced in their rank and rotten growth?

Enough has been said, we think, to show that the church during the first few centuries after the death of Christ, does not deserve to be relied upon as an authoritative interpreter of the Bible.

But this rule of which we have spoken, not only sends us to those who are utterly unfit to be our authoritative guides, but it is self-contradictory, uncertain, ann impracticable.

It is self-contradictory. Long since it became a proverb among those acquainted with the writings of the Fathers, that any thing can be proved by the Fathers, any opinions however opposite, so contradictory are their writings.

This rule for finding 'the only sure basis' is also very *uncertain*. A very large portion of the works of the Fathers are lost, and only some fragmants of others remain. Then in respect to those that have come down to us, we find that there is less agreement in the interpretation of them, than in the interpretation of the Bible. In ascertaining the opinion of these authors, numerous and difficult questions are to be settled about forgeries, mutilations, erasures, and interpolations, rhetorical exaggerations and controversial excitement, different readings and opposite renderings. Now what is the humble inquirer after 'the only sure basis to rest upon,' to do, amid all this confusion? Can he find any rest for the sole of his foot? He might as well seek for lingual concord in Babel.

And this is the rule of faith for us, and for Christians, in all ages of the church on earth! What position could be better adapted to make sensible men turn away in disgust from Christianity!

This rule for finding 'the only sure basis' is also *impracticable*. We are to have the *unanimous* opinion of *the church* during the purest ages of Christianity. We have no decisions of general councils to guide us, but must take the consent of the Fathers of the church, who have written their own and others opinions. But here is the uncertainty. There is no consent among them. They contradict themselves and each other. And whoever undertakes to find whether they are agreed on any point, has to encounter the uncertainty resulting from their traditionary and legendary character, and wade through a multitude of folio volumes, all written in a dead language, and many of them in an obscure and barbarous style. For the mass of Christians this is utterly impossible. And for the very few learned men, who could accomplish it, to undertake it for the small amount of uncontradicted truth which they would obtain, would be, as another has said, about as rational as to make 'a voyage to the Indies to bring home a cargo of *one* peppercorn, and two grains of rice.'

But while this rule of faith is utterly useless for any good purpose, it is powerful for evil.—Denying to individuals the right, and withdrawing them from the intellectual labor, of studying and interpreting the Bible for themselves, its tendency, as illustrated in the history of the past, is to deprive the people of the Bible—to degrade them intellectually and morally—and finally to destroy them.

We can not refrain from asking, in conclusion, what is the *real design* of these 'diocesans,' in thus recommending as the rule of faith and practice—the only sure basis—the Scriptures as interpreted by the church during the early ages of Christianity? Do they understand all that their words import, and really mean what they say? Do they seriously intend that 'the inferior clergy' shall interpret the Scriptures to their parishes as they were interpreted by the early Fathers?

We cannot but ask further of all real Protestants, and especially of those within the pale of the Episcopal denomination, whither these signs of the times (we should call them 'errors of the times') point? Whither tend this denial of the right of private judgment—of the great Protestant principle? this right-handed fellowship, with Papists, and this left-handed fellowship, or rather refusal of all fellowship, with Protestant denominations? this renunciation of the of the name of Protestants for that of the Churchmen? Is the high church portion of the Episcopal church going over to the Papists, or are the Papists and they about to make an arrangement to meet half way?

Of one thing we are sure—that these signs indicate a *struggle for Protestant principles.* Nay, they tell us that this struggle is begun. Well, let it go on. This is a battle which Protestants have once fought and won. Their second victory is sure, and will be more decisive and complete. They know too well what momentous questions hang on the issue, to sleep on their arms. They come to this second contest under better auspices. They contend not as Lu

ple, and that giant the press, is scattering abroad with its hundred hands the leaves of truth. They contend in an age of revivals, illustrating the beauty and excellence, and power of spiritual religion—an age of growing liberty, when the nations, having cast off the chains of political tyranny, will not brook the more galling chains of spiritual slavery. And they contend with the pages of history in full view, written over with the enormities of religious despotism. [New Englander.

CHRISTIAN REGISTER.

BOSTON, APRIL 6, 1844.

THE LATE REV. J. P. B. STORER.

The loss of this excellent man, to whose sudden decease we have twice already referred in our columns, will be severely felt in the region around the scene of his late labors. He has performed a life of faithful service, and is justly entitled to a respectful and affectionate tribute, now that his course has closed. When we have thought upon the great interests of the cause of pure christianity in Western New York, we have always found great comfort and hope in knowing that we had in that region a man of Mr. Storer's excellent judgment, high talents and devoted heart. We felt that even single handed he was an host. The quiet, persevering influence of such a man cannot well be measured. Its indirect effect far exceeds any of its direct agency. Mr. Storer was a thoroughly New England preacher and pastor, in the best sense. He relied upon the influence which is to be gained over a Christian Society by patient and well sustained efforts, by a faithful use of all good means, and an application of great religious truths to the heart. He sought for no eminence save that which he could find in labors distinguished for their completeness and sincerity of purpose. When his image now comes before us, it is with that calm and cheerful aspect, that serene and elevated expression which betokens a heart resting on faith and exercising itself in love. He was a delightful companion, with warm and full sympathies, and that just degree of enthusiasm which, while it leads into no follies, is a security against despondency. He had trials of heart which he bore with uncomplaining patience. Though deeply attached to the quiet enjoyments of a private home, he made the best of those circumstances which in a measure compelled him to reside in a public house in the scene of his late labors. He contrived even to turn to means of usefulness the thronging concourse of strangers, the numerous large gatherings, and the perpetual shifting of the inmates of one of the largest hotels in the country. Indeed if a man wished to take a position whence he could send forth influence by conversation and the distribution of Tracts all over the Union, he could scarcely find a better place for such labors than the 'Syracuse House.'

In the town of Walpole in this State, where Mr. Storer for a period of years first exercised the duties of the Christian Ministry, he was respected, beloved, and successful in all the relations and labors of his office. No man could have been better prepared by previous discipline than he was, to go and plant himself in a Western region and offer the lessons of the pure Gospel to those who could not be reached or affected by the unsatisfactory and perverted views of Christianity presented by the various Orthodox sects. Orthodoxy every where has had a tendency to alienate from God, from faith and from holiness, large portions of every community. All who are thus made to feel the aching void at their hearts and to long for an exhibition of the great truths of Christianity, divested of the corruptions and perversions which long ages have gradually introduced into popular creeds, do not confess openly their convictions and wants. Various reasons induce them to hold their peace and to keep their thoughts and struggles to themselves. From the observation which we have had of the christian world, we are perfectly satisfied that at least one half of the members of a majority of Orthodox Societies, are not in the least affected by, or satisfied with the views of religious truth which are presented from the pulpits. Their hearts are not reached, their souls are not enlightened, their lives are not controlled by the preaching which they hear. We are verily persuaded that if Orthodox ministers in general would honestly and earnestly state to their hearers without any sophistry, perversion or subterfuges the simple doctrines of pure Christianity, as held by the Unitarians, they would win and convert and evangelise an unknown multitude in their societies. Any one who should suppose that Orthodoxy is embraced or approved by the majority of those who happen to be numbered in its ranks, would betray a profound ignorance of human nature. The fact that a whole generation of ministers who were educated by it, and set to defend it, proved it to be a cistern which would hold no water, ought to be a sufficient warrant to any one that no whole generation of its merely nominal disciples, can find in it the water of life.

To a multitude of such persons whom Calvinism had had an opportunity to affect, but had tried in vain, Mr. Storer discharged his faithful and eminently successful labors in the latter years of his life. Ill health and bodily exhaustion, the result of an organic disease of the heart, compelled Mr. Storer to leave Walpole. Unforeseen circumstances led him to recommence his labors at Syracuse. In travelling towards the West he passed a Sabbath in this town, and sought an opportunity to preach. A resolution was at once formed by those who were interested in his services, to secure to themselves a permanent enjoyment of them. He was invited under flattering promises to remain as pastor of a Society which was immediately organised. Though he foresaw very clearly what indescribable labors he would be compelled to assume, and knew the precariousness at which he held the tenor of his life even from day to day, and could not but be aware that under the influence of that enthusiasm which afflicts while it blesses the whole West, the promises made to him would be but partially realised, he yet acceded to the proposal. He commenced his work in a small and lowly tenement, which looked more like a wood-house than a place of worship, and to a small company whose means were scanty, and many of whom never before had heard any preaching which addressed itself to their souls. Through that deeply trying period of mercantile embarrassments, failures, and prostration of all the energies of business, which has but lately been brought to a close, Mr. Storer continued faithful to his work, asking nothing but a bare supply of the necessaries of life for himself alone. His labors were untiring, unremitting and faithful. He would approve no measures for the immediate erection of a place of worship, until they could be taken without involving the Society in debt. When at last that decisive step was justifiable, he came on a visit to Boston. From this inexhaustible fountain whence a perpetual stream of large charities is ever going forth to all parts of the world, he obtained valuable pecuniary aid, chiefly through his own solicitation of individuals. He had the satisfaction of seeing the results of his long and patient toil, in a well established society, a numerous Church, and a flourishing Sunday School, with its charity circle, meeting in a beautiful temple, for whose walls he had labored, and from whose pulpit he had spoken the high truths of the Gospel.

In our frequent interviews with Mr. Storer we were always impressed and pleased with the moderate expectations of success which he cherished. He was not misled by enthusiasm, or by flattering prospects. Though he would take all friendly visiters to the look out on the roof of the castle house where he dwelt, and point out the facilities and features which proved what stupendous results would be accomplished in the neighboring region within a very few years, yet he did not jump to any wild conclusions that the inhabitants would all at once be made Unitarians. He knew that the mass loved a more abstruse creed than the Unitarian, and smoother preaching than that which cast men on their own solemn responsibilities for their salvation, instead of teaching them that they were made sinners by nature, and saints by faith. He did not hope for speedy success of our views, nor deceive himself by any flattering prospects. We knew that there was a man in that region with whom we could safely trust the interests of our cherished cause. Denied ministerial, fraternal, and domestic sympathies, being but seldom relieved by friendly help, and cast on his own resources, he was willing to avail himself of all worthy means however humble or slow in fulfilling his work. Of all the labors of a minister, those are the most exhausting which oblige him to be continually engaged in removing the prejudices and enlightening the views of individuals who have been disgusted and made to doubt all religion by Orthodox influence. There are more of such individuals everywhere than many persons dream of. Mr. Storer was a helping friend to them whenever he found them, and he loved to seek them out.

Some of his most valuable hours were those which he spent in counselling and informing several ministers of the various Orthodox denominations in the neighborhood who had outgrown their old creeds. His library, his time, his services, his warm sympathies, his prayers were freely offered to them, and he took the highest satisfaction in witnessing their joy as they gradually came to the light. In his letters to the officers of the American Unitarian Association, he always spoke in qualified terms of his expectations and his success, displaying equal measures of judgment and zeal. He made no boasts, and painted no deceptive pictures. He represented the state of things around him with simple truth, and defined the conditions of the slow but sure success which would follow the preaching of the pure Gospel. Whenever, as occasionally happened, he could obtain a supply for his own pulpit, he was off on Missionary labors, it might be at a distance of a hundred miles, travelling by night or by day, in any way that offered. It was enough for him that he knew the name of one individual in any place who was interested in our views; through such an one he would obtain a hearing from others. The fruits of such labors from such a man long abide, their influence now will be perpetual. It is to be remembered likewise, that Mr. Storer knew that he was liable to die at any instant. He well understood the nature of the disease, by which suddenly, silently and alone, his earthly course was finished. We have already spoken of the manner of his death. His memory is now cherished by us.

TEXAS.

The proposed annexation of this country to our own is a matter that involves considerations of the greatest importance to the statesman and patriot. But it does not seem most appropriately our province to consider the subject politically. We choose to look at it in a moral light, as becomes Christians and philanthropists. No one, we suppose, will dispute that it is emphatically a Southern measure. If it be ever done it will be through Southern influence, to effect the purposes and to gratify the wishes of the South; the design is to insure to the South the certain preponderance of power in the National government, and thus to give security and permanency to its peculiar institutions. The feverish desire so prevalent there to effect the annexation proceeds from a latent feeling of insecurity, in regard to the quiet continuance of slavery and the future supremacy of its influence. The people there are aware they stand on slippery places—that their foundations are in the sand, and ever liable to give way; they see a determined spirit hostile to their peculiar institutions and habits, rising and gaining strength everywhere; the North is rapidly outstripping them in the increase of wealth and population; they feel they will soon be called upon to battle with the opinions and convictions of every civilized country—that they are fast coming into conflict with the moral power of the world. Hence their anxiety to extend their institutions and influence; to lay the foundations of future slave states, that they may be able to confront successfully the mighty moral force they must soon meet on this delicate subject. We confess that we are not a little surprised at the extent of what we must deem the boldness and blindness of Southern men,—able and wise men too.—How can they fail to see that the measure they propose for their security, will only augment their difficulties and give vehemence and depth to the spirit that is rising against them? Can they hope to gain strength by exasperating the temper and insulting the growing convictions of mankind? Do they wish to silence their friends and apologists every where, and array the world against them? How can they be so infatuated, so obtuse to perceive their true interest, the only effective means of promoting their safety? They must conciliate, not exasperate; must show some respect to the judgments and convictions of the vast proportion of good and enlightened men in every country, and not outrage them, set them at defiance, and throw scorn and contempt on them. The moment they are seen engaged in active measures for the extension of slavery, they cast themselves loose from all sympathy, silence every word and whisper of extenuation, remove every check and obstruction, and give free course to the accumulated and pent up indignation of millions. And the moment our government is seen active in measures for the extension of slavery, the right hand of its power becomes impotent; a most fatal blow is struck into the root of liberty's tree; an unspeakable and lasting injury is done to the cause of free institutions and republicanism; the progress of freedom is effectually stayed. Behold the consistency of these sons of freedom! will ring through the earth; see them employing all their resources to enlarge the boundaries of slavery! The wide spreading influence of our example is blighted. The advocates of tyranny rise up with renewed confidence and energy, while the friends of freedom blush and droop. The real effective, decisive power on earth is no longer embodied in fleets and armies, in an accumulation of physical energies. It is essentially moral and spiritual.—It is the combined and concentrated feelings and convictions of the honest, reflecting and judicious in every nation; and woe to those institutions and practices on which falls the unmitigated weight of its indignation and reprobation. It grinds them to powder. It has already pronounced the abolition of the slave trade and of slavery in the British West Indies. It says, let a thing be done, and it is done. It has but just commenced its conquests, is not yet half conscious of its power. It will ere long, gird on its celestial armor, and go forth conquering and to conquer. Why should we wilfully invite its attention and bring down on ourselves its blighting denunciation? Thousands and tens of thousand, the best, most prudent and thoughtful portion of our people at the North, are kept quiet in regard to the subject, because they look upon slavery as transmitted, and so mixed up with the social habits and systems of the south, that the evil, great as it is, is well nigh irremediable. But the moment the South changes its position and becomes the active propagator of slavery, this vast multitude will come forth, speak their burning thoughts, and make their influence felt. The whole North will then be combined as one man in stern opposition to slavery in all its branches. Is the South prepared for this result? If not, let them pause ere they persist in this most pernicious and dangerous plan of annexation. Why involve our government, all out other institutions, our property, our destinies, more deeply with an element so pernicious, so destructive, so fraught with misery and ruin to all intimately connected with it; so in conflict with the will, purpose and Providence of God, with the tendencies and moral power of modern civilization?

THE THURSDAY LECTURE.

We have noticed each week, for the benefit of those at a distance who might be interested in the matter, and as a sort of historical memoranda, the preacher of this weekly lecture, and the text of his discourse. The attendance on the lecture, since its re-commencement, has been good beyond all expectation. The pews have been filled weekly with a large and attentive company of worshippers, and the preachers have of course been encourged in performing the appointed service. It would not surprise us if this lecture should win back much of its ancient renown and a measure of its former influence. No comparison could be drawn from the attendance and interest connected with this lecture, between the piety and religious concern of the ancient days of its origin and of our time. For when the lecture was *famous*, it was about the only occasion of the kind which the whole colony afforded, and now it divides the interests of a large number of other occasions. But once, however, let it be understood that it is a place of weekly gathering for some whose hearts are truly engaged in its service, and it is but reasonable to believe that the preachers will endeavor to speak freely and earnestly on the pressing concerns of religion as applied to the stirring interests of the day. We could scarcely ask for more than that the present numerous attendance may be continued. Let not the newly awakened zeal decline. It is pleasant likewise to know that the attendance is not confined to the members of our own denomination, but that each sect seems to have its representatives there.

For the Register.

Messrs. Editors.—By your paper of the 23d. inst., it appears that you have already been informed of the sad intelligence of the late death of our friend and brother, Rev. Mr. Storer of Syracuse. His loss is deeply mourned by the members of this society in Trenton, as well as by the people of his own particular charge. Distance has prevented his appearing often among us; but the few lessons that he had been enabled to give, and the prayers which he has offered, have made deep impression and will be long remembered. Nor will those of us, who were favored with more private intercourse with him, easily forget the mild dignity of his manners, his winning and endearing courtesy, his ready sympathies, his unaffected interest in the well-being of others, even of those who were comparatively strangers to him, and his unabating endeavors to advance the cause of Christian truth. Many tears have been shed by the people of our congregation, at the thought of the pains which he has endured, and in the consciousness that they shall see his face no more.

At the request of our people, and as their representative, as well as from my own desire, I attended the funeral services of our departed friend, on Thursday last, 21st inst. An unusually large congregation assembled at the Church of the Messiah in Syracuse, at 2 o'clock in the afternoon of that day. Friends, among whom he had gone preaching the kingdom of God, had come from a distance to pay their tribute of respect to his memory. The young and old had assembled. A society of young men, associated for literary purposes, appeared in a body, to testify their sense of the loss which they had experienced. And no more moving sight was presented in that congregation, than the young men of his own particular charge, weeping for their departed pastor and friend. Their tears bore testimony to the successful administration by him of the truths of the gospel. At his kind and faithful word, they had been won from the world. The brilliancy of pleasure and wealth had been deserted by them for the lessons which he had given of religious truth. It may be easy to impress the minds of the aged; their work for this world is done, and the future world is so near, that the noise of the falling waves upon its shores of itself impresses their minds, and calls them to prepare. Mr. Storer has impressed the young; for many years they are to practise in the world upon the principles which he has taught them, and already have they risen up in their deep grief, but in calm and earnest resolutions, and have called him blessed.

The services on the occasion were performed, by Rev. William H. Lord, who now fills the pulpit, and myself. Other clergymen were prevented by circumstances from attending. The services were introduced by the singing of 'unveil thy bosom, faithful tomb;' and the singularly appropriate lines of Montgomery, 'the Christian Soldier,' were also sung.

'At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his Captain's eye
Then, strong in faith and prayer,
His spirit with a bound,
Burst its encumbering clay;
His tent, at sunrise on the ground,
A darkened ruin lay.'

The circumstances of Mr. Storer's death were unusual. He died alone. He died at night, in the solitude of his chamber, and probably in the unconsciousness of sleep. There are some who reflect with pain upon such a death. To my mind, it is peculiarly appropriate to the Christian minister. He had finished his work without dissolving the formal connexion which he held with his society; he had administered the communion as his last public service; he had sprinkled the water of baptism upon an infant's brow, in private, as his last religious rite to the families of his charge. By the inclemency of the season, he had been prevented for a few days from commencing an intended journey to Boston, and had enjoyed the opportunity of giving and receiving the hand of friendship with all his people, and speaking his last words to them. Several circumstances make it doubtful whether he ever expected to appear again before them, or to continue in this world for many days. And after his work was done, and his last words were spoken, and many little treasures, besides, had been distributed as memorials of his love, he lay down to rest, not in the fulness of health, yet with a mind undimmed, and his natural force not wholly abated. His heart was still strong. To the casual eye, there was no such undermining of the health, that he might not have continued many years. But in his rest, on the morning of the Sabbath, as it began to dawn toward the first day of the week, his spirit ascended to its God. In His presence, who had commissioned him as a minister of the cross, and to whom all his responsibilities were, he died; to the minds of many, a death full of beauty, full of sublimity. 'He is not here, but is risen; why seek ye the living among the dead?' were the only words with which those who came to call him in the morning, could express themselves.

He died of a partial ossification, I understand, of the heart. Those, who have lately been intimate with him, expected his sudden death. Not a few, who knew the dangerous influence of mental excitement upon him, trembled lest he should die in the house of God, and in administering the services of religion. The time of his death was probably a matter of small consequence to his mind.

'I asked a Christian, 'answer thou,
When is the time of death?'
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul,—
'My Maker's time is mine!' '

He has left vacant an important station. We trust that it will be well and faithfully filled.

Trenton, N. Y., March 25, 1844. E. B.

For the Register.

FAST.

This time-hallowed day has once more been with us, in all its solemn, high and holy influences, and in all its quickening and elevating associations. I confess, for one, I dearly cherish and love these memorials of by-gone generations. They gently transport us to the beginnings of all our best institutions. We see laid by pure hands and honest hearts the foundations of that social structure which now appears so venerable, so majestic, so beneficent, under whose benign shadow we rest in peace and security, and enjoy all the blessings of life, and the gifts and bounties of heaven. On its return, those reverend men to whom we are so deeply indebted, pass in procession before us. We pay them freely and gladly the homage their many and great virtues demand. While conscious of the distance between us, we venture in humility to approach and take their proffered hands, which give ours a hearty pressure. We look into their firm, massive and yet mild countenances; their looks are serene, noble, majestic—the stamp of heaven and the contemplation of heavenly things, is evidently impressed on every feature. Their every impression tends to sanctify and exalt the thoughts and desires of the mind, and there is an air of dignity, superior to all earthly grandeur and majesty about them. They are the nobility of nature, of God's grace, and the religion of his Son. They had a high work given them to do, and they did it in a spirit worthy of its importance, with a disinterestedness and devotion that insured its success. They in much suffering and with many tears sowed the seed; we in joy and prosperity are reaping the rich harvest. Let every succeeding generation rise up and call them blessed. Shall we not cherish and perpetuate the institution that brings them to our remembrance and moves our gratitude towards them? I am aware that objections are made to our annual Fast. But do they not arise, especially in the minds of the young, from a misconception of its character? It comes before them associated with gloom and despondency. It seems designed to quench every joyous emotion. But it is not such a fast the Lord, our God requires of us, to put on sackcloth and strow the head with ashes, to sigh and weep, except the tears of penitence. And such tears impart peace and lightness to the heart. This is a joyous season, and why should man be sad, while all about him are rejoicing? Why should he meet the universal smile with gloom on his countenance? The springing flowers, the reviving fields, the softened airs, the milder heavens, the heightened aspects of all objects—the new beauty and glory that are spreading abroad, should excite corresponding sentiments in the bosoms of men. The homage which at this season God seems to require of his creatures, is that of gratitude. The winter, with its clouds and darkness and fierce storms is past, the winding sheet of nature is dissolved, and she is coming forth from her temporary grave with renewed energies—the loosened streams are discoursing sweet music as they flow; the time of the singing of birds is come, and let man send up his song of gratitude to his benefactor. And cold, indeed, must be that mind that feels no increase in the amount of its pleasing emotions—sad indeed must be that heart that experiences not additional gladness in its conscious existence. How appropriate then, at this returning season, to set apart a day, call it Fast, or what we will, for the especial cultivation and expression of such sentiments, in which we recognize the hand of God in the beneficent operations of nature, our entire dependance on him for life and all it has of good, and to humiliate ourselves before him in view of our great unworthiness. There is nothing in the idea of a Fast necessarily gloomy. When literally and strictly kept, it would rather conduce to cheerfulness and buoyancy of spirits. Feasting would tend much more certainly to depression and despondency. But it may be asked, is not humiliation the chief duty of the day? Yes, that is one of the duties, and what follows? Humiliation clothes not the countenance so much with sadness as with chastened peace and serenity. Pride is essentially depressing in its effects; humility is cheerful, and he that humbleth himself is exalted, not depressed. His whole nature is exalted into a region of tranquility, serenity, peace and joy. I therefore protest against connecting the idea of gloom with the annual Fast. It is wrong and pernicious. It robs the day of much of its legitimate usefulness, and its good influences. Let the thought of it be in harmony with the gladsomeness of the season—the new beauty of earth—the song of birds—the bright and cheerful aspects of all objects, and the smile of universal nature. I will offer but one remark more.

Now is the time for the husbandman to commence again his labors. How becoming is it before he puts his hand to the plough and casts his seed into the earth, that he should pause, lift up his eyes into the heavens from whence cometh his help, recognise the necessity of God's blessing and co-operation to insure the productiveness of his toil, and deeply impress on his feelings the conviction, that He alone can give the increase. Thus the thought of God consecrates, mingles with his labors and ennobles them. Man *must* work, and that *it* may contribute to his moral improvement and salvation, it must be connected with those thoughts, conceptions and sentiments that make it rich in spiritual influences. Herein consists the peculiar advantage of husbandry over all other occupations. The tiller of the earth walks with God, is ever amid the manifestations of his love and power; is in constant communion, as it were, contact, with him, and receives his gifts directly from his hands. He mingles his energies, skill and prudence, with the wisdom, beneficence and power of the divinity; he is a fellow worker with him, and all the high and benign influences and agencies of the universe. What employment more glorious than that which thus associates man with his maker!

All other operations are removed one or more steps from the co-operation of God's power and providence. They are engaged not in helping to bring forth and mature the original productions of nature, but in modifying, moulding and imparting to them, new forms and utilities. God works, and the husbandman enjoys the privilege and distinction of working with him. It is said the undevout philosopher is mad. With equal force it may be said, the undevout tiller of the earth, if not mad, is too dull to be mad, is cold, thoughtless and blind.

That he may not fall into this deplorable condition, what can be more proper and impressive, than the setting apart a day at the commencement of his labors, for their consecration, to imbue his mind with devout thoughts and sentiments, that he may go to them in fellowship with God, and beneath the shadow of his presence, and in conscious, constant dependance on his providence; then it is that servile labor shines and the meanest work has something divine about it.

I therefore hope that our annual Fast may never be abolished by the descendants of the pilgrims. J. A. R.

THE HIERARCHICAL DESPOTISM.

We have already noticed the first two lectures delivered by Rev. G. B. Cheever of New York to the Romish Bishop Hughes on the mixture of Civil and Ecclesiastical Power in the Governments of the Middle Ages. These lectures are well worthy of perusal. They state indisputable facts though not always with the qualifications, the concealment of which is as wrong in the Protestant, as the sophistical pleading of them is in the Papists.

We extract a few paragraphs from the Third Lecture.

Active Opposition against Scriptural Knowledge.—'As soon as the Reformation began to dawn, then the watch-dog of superstition began to bark, then the instinctive presentiment of danger from the approach of knowledge grew active. Then Pope Martin the Fifth condemned and excommunicated the Wickliffites and Hussites, and in England the Romish Church forbade the reading of any of Wickliffe's tracts, and the translation of any portion of the Scriptures, as also the reading of such translation. Next, Pope Leo the Tenth prohibited the reading of all the books of Luther under pain of excommunication, and after that, other Popes excommunicated all who should read the books of heretics. You will remember that all this while both the Scriptures and the services of the Church were in an unknown tongue; the power of Rome was therefore safe from any evil on that score. In the eleventh century, Pope Gregory the Seventh made a decree declaring that many evils and heresies had sprung from the people being suffered to understand the Romish worship, and that God does not wish men, and especially ignorant men, to understand, and that no people should be permitted to use any language in the worship of God that they do understand. The language of the Pope is as follows: "In our frequent meditations upon the holy Scriptures, we have discovered that it has been and still is pleasing to Almighty God, that his sacred worship should be performed in an unknown language, in order that the whole world, and especially the most simple, may not be able to understand it. In a known language the service would soon excite contempt and disgust, or it would happen that the common people, by repeating so often that which they could not comprehend, would fall into many great errors, from which it would be difficult to withdraw the heart of man.'

Undeniableness of the fact of Romish opposition to the Holy Scriptures.—'In regard to the characteristic features of Romanism in past times, I am speaking the language of authentic, undeniable, universal history; and in regard to what Romanism now is, in the countries that have been longest under its sway, I speak not only from history and the records of others, but from my own personal observation and experience. Opposition to the Word of God always has been, and now is, a marked characteristic of Romanism, the world over. It has never been concealed, and it is only in Protestant countries, and out of a compelled regard to Protestant public opinion, that Romanism has ever pretended to any willingness whatever to give the Scriptures to the people. The canons of the Church are against it, and the present manifestations of Romanism speak the same opposition. When Mr. Borrow was distributing the Bible in Spain, he was imprisoned, and threatened with death; and the prime minister of the kingdom told him distinctly that the Church forbade the circulation of the Scriptures. I had myself some little personal experience in Spain, at the same time when Mr. Borrow was there, of the hostility of the Romish clergy against the Bible for the people. In our own country there has been something of the same demonstration; nor can the genuine system of Romanism any better stand against the Bible in this country, than it can anywhere else. Assuredly, the burning of two hundred Bibles in the State of New York tells the same story that an *Auto da fe* for the Scriptures tells in Spain or Asia Minor.'

Nature of the 'Douay Version.'—'But perhaps you will say that in this country and in England, the laity of the Romish Church are permitted the use of the Scriptures in their vernacular tongue. Three points are to be remarked in regard to this. First, it is only under favor of a license from the priest that they are thus permitted to peruse the Scriptures, and not as the Christian's birthright. Second, the Bible which they use is not a translation from the original Greek and Hebrew Scriptures, but the translation of a translation, a translation from the Latin Vulgate. Third, by the addition of the Apocrypha, together with certain wrong translations, and Romish commentaries throughout, the Scriptures so circulated are made to interweave into their texture, with the most subtle ingenuity, some of the greatest errors on which the Romish system is grounded. What God intended as the medicine of the soul becomes its poison, and the Savior's words are realized, 'Ye have made the Word of God of none effect by your traditions.'

The divine commandment of *repentance*, for example, a work which, rightly performed, destroys the whole Romish system of merits, is changed into the perversion to *do penance*. 'And I say,' remarked Dr. Bacon, 'in the face of every man who understands the Greek alphabet, that the Papist, when he thus translates the New Testament command of repentance, *knows* that he falsifies the Word of God. He knows, if he knows the simplest elements of the language in which it was written, that it does not mean *do penance* any more than it means the greatest absurdity that could be put upon the sacred pages.' And yet this is one of the poisonous substitutes it proposes to the soul burdened with the inquiry, 'What must I do to be saved?' Again, it translates the 21st verse of the 11th chapter of Hebrews, to assert that Jacob, when he was dying, *adored the top of his rod*, and out of this blasphemous perversion it gathers a sanction for the whole usage of the Romish Church in the idolatrous worship of images and relics. Thus, when the children of that system ask for bread, it gives them a stone, and when they would have meat, it offers them scorpions and serpents.'

THE USE OF THE BIBLE IN PUBLIC SCHOOLS.

Instead of being surprised at the fact that a controversy is in agitation on this subject in Philadelphia and New York at the present time, we wonder that it has been postponed so long. The complaint on the part of the Roman Catholics is that their children are compelled to hear the reading of the Protestant version of the Bible in schools, and they require that if any version must be read to their children, it shall be their own. Now the law enjoins that the Bible, without note or comment, shall be read. But the Romanists have no English Bible without note or comment, nor will the priests allow the reading of the simple Text. Therefore if they are allowed to have *their* Bible in school, it must be with a commentary. They are willing, however, to do without any, and doubtless prefer this course. The Rev. Mr. Furness, of Philadelphia, has published a Sermon on the subject, from which we make the following extract.

'We have a system of Public Education, to the expense of which the members of all religious denominations contribute. It has been the custom, as I understand the case, for the teachers in the Public Schools, who are Protestants, to read daily, as a religious form or service, a portion of the Bible, according to the Protestant Version, of course. It is against this practice, as I understand, that the Catholics protest. They have another and different Version of the Bible of their own. Whether their Translation be more or less correct than ours, or whether the differences between the two are, or are not of such a character that not one child in a thousand could distinguish them,—these are questions not to be brought into the controversy; for there is no common authority to decide them. It is enough that our Catholic brethren believe their Version to be the best, and the difference between theirs and ours important. Believing this, they must of course consider it a grievance, an infringement of simple justice and of the acknowledged rights of conscience, that their children should be compelled to listen to what they do not believe to be the true Scriptures.

So far it is clear to me that they complain with perfect justice. Apply the second great principle of Christianity to the case, the principle that commands us to love our neighbor as ourselves. Do we obey the command, if we refuse to listen to this complaint! Do we do as we would done by? Just reverse the case and see how it looks under that aspect. Suppose the teachers were Catholics, and that the Catholics were the majority, and that the Catholic Version of the Bible were read in the Public Schools, are our Presbyterian and Episcopalian brethren so luke-warm in their attachment to their respective modes of faith, to the cause of Protestantism, that, in such a case, we should hear no murmur of dissatisfaction? We should soon have the matter set right, or all things kept in confusion until it were. We should hear enough then in the shape of eloquent assertions of religious liberty.

But taking the case as it is, what is to be done? Must the Protestant version give way to the Catholics? By no means. I do not understand that the Catholics require any such thing. They simply ask to be relieved of the grievance of having views of Religion, which they do not believe, favored in schools which they are required to support. And it is plain what is to be done. The reading of the Scriptures, whether in one Version or another, as it is practised in the Public Schools, is only a form, a religious form, and its observance, as its appears, conflicts with a fundamental principle, a principle of justice, of fraternal love. If then, there is any just idea of religious liberty among us, the form will be sacrificed instantly, cheerfully, and utterly, to the principle. The practice of reading the Bible in the Public Schools, as a religious service, will be given up.

But, it will be asked, are the children, taught in the Public Schools, to go without any religious instruction? Certainly not. They have other means and opportunities of religion. There is the Sabbath, and the Church and the Sunday School, and the instructions of their parents. It may be that their parents are, many of them, but very imperfectly qualified to give their children instruction on this point. Then take means to qualify the parents; let every religious denomination have its own institutions, as it pleases, for religious culture of its younger members, but it has no right to have any peculiar tenet, any one point of faith, which it may hold in opposition to other denominations, be it only so much as faith in the correctness of one Translation of the Bible, rather than another, it has no right, to have this peculiar point inculcated or even implied, at the public schools supported by all denominations. It is our perpetual boast that in this country we have no one form of Religion established by law. But we do virtually have a Religion established by law, when we insist that a Version of the Scriptures, the correctness of which is disputed by a large and respectable portion of the Christian community, shall be used in our places of public education.

Still it will be said that it is a pity that the children in our public schools should not hear the Bible at all. I will not inquire into the fact, whether the children are accustomed to listen to the reading of it with becoming attention. And yet if they do not listen attentively, certainly the mere form of reading it is not of much value, and might well be given up for its uselessness, if for no other reason; and if they do listen, then certainly the grievance complained of by the Catholics is by no means imaginary. In either case, however much or little it is to be regretted that the children are to be deprived of the privilege of hearing the Protestant version of the Scriptures, it is a much greater pity, that the minds of the rising generation should be familiarised to so palpable a violation of justice and of the rights of conscience, as is committed by the slightest preference given to one body of Christians over another. It is true the Bible itself, in every translation of it, will teach them that such a preference is unjust and unchristian. But if they do not learn from the Bible, to see this injustice, this infringement of the rights of others,—and what likelihood there is that they will learn to see this from the Bible, we may gather from the very slow progress made in learning it, by those who are not children—then I say that there is no good which the reading of the Bible can do them that will outweigh the evil which is done, when Protestant children are taught to look upon Catholic children as not entitled to equal rights with themselves. The letter of the Bible can do little good, where its spirit is so plainly disregarded. Let the rights of the Catholics be respected and you teach the children, you teach the whole country a noble Scripture Lesson. Then you read the Bible to them, in the true sense of the word. You obey and illustrate the great principle of Religion which teaches man to love his brother as himself, and to treat him as he would be treated in like circumstances. Nay more, you give new sanctity to *that principle of Justice, in the establishment of which in the heart of this community, consists our only adequate protection against the undue influence of any one sect, Catholic or Protestant*

There is, I know, a great fear of the Catholics. They are it is said, restless, ambitious, encroaching, and want to get the upper hand and rule everything. Even suppose that they are so, how are they to be kept quiet? By giving them a reason for being restless? By insisting that they shall be discontented? By denying them equal rights? By establishing in our public schools religious forms which offend their consciences? By forcing them into a position in which they may appeal to the universal sense of justice, and as an aggrieved denomination, enlist on their side the sympathies of every generous mind? No, friends, this is not the way to keep them quiet. It is the sure way to increase their influence. If they are thirsting for undue power, which I am by no means anxious to believe;* then allow them not a particle of justification for discontent; no, not so much as the weight of a hair. Let them be treated with perfect justice, with fraternal love. We give them an advantage, the instant we treat them otherwise. We give them the benefit, and it is an immense benefit, of being to a certain extent in the right. So far as they are ambitious of unjust power, they are to be kept down by the same means by which the ambitious aims of all sects are to be kept down: by equal justice, and not, as it would seem to be thought, by the mere force of a majority. This is a very dangerous mode of proceeding. It is in fact establishing the very despotism which it pretends to oppose and destroy, and the religious liberties of our country may be prostrated, and not a single Catholic have a hand in the ruin. Let us not then use means to guard against spiritual usurpation, which tend directly to establish it, although under a different and less alarming name. The love of power is not by any means a Catholic peculiarity. It belongs to human nature, and is to be watched and guarded in all sects, and under all names and disguises.

Let us cleave, my friends, to the first great principle which is Love. This is Religion.—Other things may be subsidiary to this, but only subsidiary. Faith is much, and Hope is much, but the greatest of all is Charity, Love. So saith an Apostle. So saith the heart. Let the law of love which Jesus also pronounced the greatest, be the greatest in our esteem, the law to which all other laws and forms and arrangements are held subordinate. The love of God and man—it is the love of Justice, of Holiness, of Humanity. It is the light of Heaven in the soul. It is the presence of the Invisible God in the world. It transfigures man into an angel, and this earth into a mansion of the blest.

* Of the merits of the political question which now agitates the Catholics of Ireland, I cannot pretend to speak; but surely it is a noble Christian stand which the leader of that cause occupies, when he insists upon pacific measures as of primary importance, and it should abate something of the suspicion with which his religious denomination is regarded.

NEW PUBLICATIONS.

Evil Speaking. A Sermon preached in the Congregational Church in Tyngsborough, Feb. 4, 1844. By Horatio Wood, Minister of that Church. Published by Request. Boston: James Munroe & Co. 1844.

This is a discourse on a very good, shall we say, or a very bad subject; certainly a very important one—and it gives us pleasure to add, a very good discourse. Our friend has said many excellent, and some striking and pungent things. He has spoken out well and boldly against evil speaking and we commend his words to the consideration of all, who are conscious, in the least, that they do not at all times, on all occasions and particularly in reference to the character of their brethren, exercise that control over the unruly member its power of mischief demands. The publication of the discourse, we deem as creditable to the hearers as its truth and force are to its author. It is of a kind the least likely to be popular with a majority of our congregations and the most seldom requested for publication. It goes too close home, confronts, depicts and assails a habit inveterate and virulent in many cases—extremely common, and therefore seems to say almost to every one, thou art the man, or the woman. For this reason it is not frequent that a desire is felt and expressed to put remarks so pointed and personal in a form, fitted and designed to keep them before the eyes and to stir up the mind by way of remembrance, in reference to a matter which many, very many prefer to forget as soon as it can easily be done. We highly commend the deed of those young men who requested the publication of this discourse. It tells equally well of their taste and temper. It shows they intend to be faithful to themselves, to their own souls, that they are capable of appreciating and profiting by the sound instructions, of submitting to the wise and needed prescriptions of their chosen physician, though little sweetened and adorned by the fragrance and flowers of rhetoric. It must be pleasant to labor for the improvement of *such* young people, and we trust and hope the labors of our friend among them will be long continued, equally effective, successful and well received with the specimen before us.

It is not perhaps difficult to account for the prevalence of the practice, in many cases the habit, of speaking evil of others' characters. It frequently proceeds from a weak desire to display superior acuteness and penetration. To discover and commend the virtues, the excellent qualities and dispositions of those, who are so unfortunate, as to be brought under their observation, is a vulgar occupation. It does not become the fineness and depth of their genius. It

displays not superior intelligence and sagacity and they *must* look deeper than ordinary people and lay open the secret springs of action and bare the latent foundations of character. Any one can see the rose is beautiful, but to detect and point out its defects and deformities is another thing, and demands a degree and kind of penetration few are so happy as to possess. Such gifted persons can find faults in all characters however apparently faultless, and blemishes in all objects however beautiful in appearance. Wherever they go, it is to deal out condemnation. No place is sacred. The most finished and perfect productions of genius are not safe. At the shrines where succeeding generations have bent in admiration and homage, there discordant tones are heard. The most enchanting scenes of natural beauty, the most affecting and stupendous manifestations of infinite love and power, escape not their relentless criticism. No wonder then that the frail characters of their brethren, should fade and fall before them. No matter what mischief is done, how many tender and generous hearts are wounded, how many happy homes are darkened, how many suspicions are let loose to prey on the peace of families and communities, provided they gain a little brief admiration for their extraordinary acuteness.

Some, it is presumed, censure others, as a means or mode of commending themselves. It certainly cannot be suspected, they indulge the vices and habits, they so frequently and strenuously condemn. But this is a mistaken notion. People seldom speak much about those things of which they are not in some degree conscious. Set a thief to catch a thief, is a sound maxim. The sickly are ever talking about ill health. The proud are ever most annoyed by the pride of others. The dishonest are most in fear of fraud. The selfish are frequently heard lamenting the general and great deficiency of benevolence. The suspicions of any are to be suspected, and he who denies the reality of virtue, gives the strongest proof of his own destitution. The good man thinketh no evil, because he has little in himself. When therefore we see a person forward, zealous in condemning others for certain vices or follies, we can hardly resist the impression, that his condemnation is chiefly due to himself.

But we have not space to pursue the subject farther at this time. We commend it however, to the consideration of all who call themselves Christians. They should set themselves sternly against this prevalent vice. It does no good, but much harm. Harshly to censure others, tends not in the least to improve them. It exasperates and confirms them in their follies and sins. Feeling that they are wronged by *unmerited* severity, they soon learn to justify themselves wholly, and because they were *unjustly* censured they think they do not deserve *any*. And it is certainly a most pernicious habit to accustom the mind to dwell chiefly on the faults and deformities. It is feeding it with poisons, a perpetual baptism with bitter waters. Every idle injurious word, we are taught, will be brought into judgment. Every such word sheds a pernicious influence on the character. Every unkind word takes something from the kindliness of the temper and dispositions. To give expression to ungenerous thoughts and feelings is to increase their power over us. To say unjust things of others, is to wrong ourselves. Our unkind words may injure others, they certainly will our own souls. As a man speaketh, so he becometh. St. James says he that ruleth his tongue, the same is perfect, and able to govern himself in every respect. And in truth, he who has such perfect control over all the impulses, passions, and affections and motives, that importune the tongue for expression, that he never utters a word that causes him after regret, is master of himself, has gained the empire of his nature, and reigns over every thought, feeling and emotion, that man is truly blessed, and wields a power more divine and glorious than any other on earth.

The sin against the holy spirit, we are told shall never be forgiven. What was this dreadful sin? It was because they said, he hath a devil. It consisted in ascribing the benevolent and holy works of our Savior to an evil spirit. Is it not kindred to this to ascribe the good deeds of our brethren to bad motives, to evil dispositions, to sinister or selfish designs? Let us then take heed that we sin not with the tongue. Let us not speak evil one of another any more.

The Church, its Lord's Almoner to the World: a discourse delivered at Newport, R. I. By Francis Vinton.

This discourse is of a kind, we find it impossible to characterize and express an opinion of in a few words. It contains much that is good and true, and some ideas and views we cannot commend, because we believe them neither good nor true. It is plain, practical—in parts, forcible, though not distinguished by any remarkable energy of thought, or beauty of language and composition. It is however, more than ordinarily earnest, sincere, devout, and strongly impresses us as coming from a spirit all alive to the things of God—the wants and woes of man, the sufferings, the love, the hopes and glory of Christ. We cannot doubt the author is an useful and effective preacher. The congregation has reason to consider itself fortunate, that enjoys the benefits of his faithful labors. The leading doctrine of the discourse, if we rightly understand the author, is that the Church and that alone, is constituted and ordained the great agent of Christ for doing good to the world, and particularly for dispensing alms, for relieving the material wants of mankind. The author refuses all co-operation on the part of the world, and denies to all not members of the Church, the least share in the work. He would scorn whatever aid such persons might proffer, and cast out their contributions as unholy and contaminating. Unconsecrated hands must not be suffered to touch the ark, nor cast their gifts into the sacred treasury of benevolence. But why this exclusiveness? Is it good sense, sound doctrine, and does it proceed from the spirit of Christ? He received help, food and shelter from those who did not follow him and were looked upon as sinners. He taught his disciples, as preachers, to receive such things as were given them, and not to ask questions. And who will venture to deny that there are multitudes, who in spirit are his, and yet not members of his visible Church? Shall their offerings of love and charity be refused? Who will take the responsibility on himself? Shall the poor be deprived of bread and the ignorant of saving knowledge, because they, who would relieve them, have not, *in words*, professed themselves his followers, though by their deeds they show their faith? Is it not pleasant and also harmless to believe that the not yet apparent, may be as numerous as the apparent portion of his Church? They will never perhaps be known as his, till they are proclaimed such by himself on the day of final judgment. And who are those that are hailed with well done good and faithful, inherit the kingdom prepared for you? They are those who had done good on the earth. But we are not informed they were members of any particular Church while sojourners here. And who will say that all professing Christians are *really* such? How then are the alms and offerings of the false-hearted, hypocrits, pretenders, to be discerned and separated from those of the faithful—that they may not pollute and spoil the whole collections? We think our author would find extreme difficulty in reducing his views to practice. Does the power of money to do good depend on the character—the piety of those who contribute it? Will it not equally well help to clothe the naked, feed the hungry, enlighten darkened minds and save those that are ready to perish? From whatever source it may come, God can make the wrath of man to praise him, and why not the money of the wicked? The world is full of the works, institutions and temples of charity, designed to affect charitable purposes. Would one author annihilate all that have not been formed, and reared, and are not supported by funds bequeathed and supplied by real Christian members of the Church? What desolation, lamentation and mourning would at once spread over the earth! What a crash there would be—the besom of destruction would sweep over it.

Besides the obligation to do good is not peculiarly christian; it is anterior to Christ; it is an essential part of man's constitution, of his very nature; and wherever man is found the command is upon him to do good. And shall this high and holy element of the human soul be superseded and denied all exercise till the individual unites himself to the visible church of Christ? Why not, for the same reason, deny to him the use and exercise of every other trait and function of his nature, till he forms this connection? If, to one not a member of the church, a good deed only brings greater condemnation, why, for the same reason, does not his food poison and the air he breathes suffocate him? The doctrine cannot be sustained—is erroneous and pernicious. Failure in one duty is no apology for the neglect of others. And because a man does not unite himself to the church, he is therefore under none the less obligation to do good as he has means and opportunities. And we are persuaded the church, that should refuse help and means in its benevolent enterprises from such people, would not act wisely, nor manifest, in this invidious exclusiveness, the spirit of its Lord. Let the church receive what is proffered in aid of its labors of love—trusting that God will sanctify and bless meet offerings, and make them efficacious in the production of good. And who could have the hardness and boldness sternly to forbid those who are approaching his Altars to lay their gifts thereon—to rebuke those hands that are stretched forth to cast their mites into his treasury? He who would do this discovers little enough of the meekness, gentleness, charity of Christ—but a daring and presumptuous spirit of impiety usurping a prerogative of God and judging his brethren, separating the tares from the wheat before the harvest.

[We intended to give some extracts, but have not left ourselves room to insert them.]

The North American Review, No. 123. April, 1844: Boston: Published by Otis, Broaders & Co.

The articles in this rich number of our national periodical embrace so great a variety, as to offer one or more papers upon Literature, Œconomics, Natural Philosophy, Politics, and Art. The subjects are treated with boldness and strength, fearlessly expressing opinions when they are called for, and presenting facts when appropriate to the matter in hand.

The first article entitled 'James' Novels,' treats that prolific writer with justice, allowing him the merit of story-telling, but ranking him with the trade of book-makers, rather than with the fellowship of geniuses. We commend the article to the young ladies, who expect a new novel from the author each month.

The second article reviews 'Lowell's Poems,' with candor, not fearing to qualify praise, nor to discriminate defects, while it commends the skilful use of native powers.

The third article is on the Forest Lands of Maine, full of interest and information.

Article fourth is on Meteorology, examining the storm theories of Redfield, Reid, Espy and Loomis.

Article five is on the Recent Contest in Rhode Island.

Article six is mainly a most unsparing and severe, yet, as we are able to judge to the contrary, a most just and well sustained castigation of some modern structures, principally in Boston, though the title of the article is 'Architecture in the United States.'

MAY DAY.

We understand that there are to be two Fairs and Public Breakfasts on May day: One to be held at the *Norfolk House, Roxbury*, by the Ladies of Rev. Mr. Putnam's Society, the proceeds of which are to be placed in the hands of a Committee of responsible gentlemen, to be appropriated in the most judicious manner, to the aid of the Unitarian Parishes in the West and elsewhere.

The proceeds of the other Fair, are to be entirely devoted to the Funds of the Orthodox Sunday School Union. We would call the attention of all interested in the diffusion of *Liberal* Christianity, to the Fair held by the Ladies of Mr. Putnam's Society, and hope that the Ladies of the Unitarian Churches in Boston, will do all in their power to aid our friends of Roxbury in this praiseworthy effort.

Any articles, money or other aid, for the Fair held by the Ladies of Mr. Putnam's Society, may be sent to Mrs. Albert Fearing's, 7 Tremont Place, or Mrs. R. C. Waterston's, 37 Temple street.

Unitarian Society in Albany. We understand that Rev. Henry F. Harrington, of Providence, has received a unanimous invitation to settle as Pastor of the Unitarian Society, in Albany.

Revenue in Boston. During the month of March, the amount of duties received at the Custom House was $453,000. There have also been 80 more foreign arrivals during the past month, than there were in the month of March 1843.

TRAINING CHILDREN ABROAD.

The annual report of Horace Mann, Secretary of the Massachusetts Board of Education gives an interesting description of the mode of teaching which prevails in the kingdom of Prussia. The course adopted by the teachers in that country might be emulated with advantage by some of the teachers on this side of the Atlantic:

"On reviewing a period of six weeks, the greater part of which I spent in visiting schools in the North and middle of Prussia and in Saxony, (excepting of course the time occupied in going from place to place) entering the schools to hear the first recitation in the morning, and remaining until the last was completed at night, I call to mind three things about which I cannot be mistaken. In some of my opinions and inferences I may have erred, but of the following facts, there can be no doubt:

1. During all this time, I never saw a teacher hearing a lesson of any kind, (except a reading or spelling lesson,) *with a book in his hand.*

2. I never saw a teacher *sitting*, while hearing a recitation.

3. Though I saw hundreds of schools, and thousands—I think I may say, within bounds, tens of thousands of pupils—*I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.*

During the above period, I witnessed exercises in geography, ancient and modern; in the German language—from the explanation of the simplest words up to belles lettres disquisitions, with rules for speaking and writing;—in arithmetic, algebra, geometry, surveying and trigonometry; in bookkeeping; in civil history, ancient and modern; in natural philosophy; in botany and zoology; in mineralogy, where there were hundreds of specimens; in the endless variety of the exercises in thinking; knowledge of nature, of the world and of society; in Bible history and in Bible knowledge; and, as I before said, in *no one of these cases did I see a teacher with a book in his hand.*—His book—his books—his library, was in his *head.* Promptly, without pause, without hesitation, from the rich resources of his own mind, he brought forth whatever the occasion demanded. I remember calling one morning at a country school in Saxony, where everything about the premises, and the appearance both of teacher and children, indicated very narrow pecuniary circumstances. As I entered, the teacher was just ready to commence a lesson or lecture on French history. He gave not only the events of a particular period in the history of France, but mentioned as he proceeded all the contemporary sovereigns of neighboring nations.—The ordinary time for a lesson, here as elsewhere, was an hour. This was somewhat longer, for towards the close, the teacher entered upon a train of thought from which it was difficult to break off, and rose to a strain of eloquence which it was delightful to hear. The scholars were all absorbed in attention. They had paper, pen and ink before them, and took brief notes of what was said.—When the lesson touched upon contemporary events in other nations—which, as I suppose, had been the subject of previous lessons—the pupils were questioned concerning them. A small text-book of history was used by the pupils which they studied at home.

I ought to say further, that I generally visited schools without guide, or letter of introduction—presenting myself at the door, and asking the favor of admission. Though I had a general order from the Minster of Public Instruction, commanding all schools gymnasia and universities in the kingdom to be opened for my inspection, yet I seldom exhibited it, or spoke of it—at least not until I was about departing. I preferred to enter as a private individual, and uncommended visiter.

I have said that I saw no teacher sitting in his school. Aged or young, all stood. Nor did they stand apart and aloof in sullen dignity. They mingled with their pupils, passing rapidly from one side of the class to the other, animating, encouraging, sympathizing, breathing life into less active natures, assuring the timid, distributing encouragement and endearment to all. The looks of the Prussian teacher often have the expression and vivacity of an actor in a play. He gesticulates like an orator. His body assumes all the attitudes, and his face puts on all the variety of expression, which a public speaker would do, if haranguing a large assembly on a topic vital to their interests."

Railroad Meeting. A meeting of the friends of a railroad from this place to Northampton, was held in the Town Hall, in this town, on Friday night last. The meeting was fully attended, and the utmost good feeling and greatest enthusiasm prevailed. Speeches were made by Hon. Daniel Wells, Hon. H. W. Cushman, Hon. George T. Davis, H. G. Newcomb, Esq., David Aiken, Esq., W. Griswold, Esq., and A. P. Haskins, Esq. Statistical and corresponding committees were appointed, and also a committee to call a convention of all friendly to a road from this place to Northampton, at an early day. It was stated that a railroad down the river to Northampton, to connect with the Northampton road, could be built for $200,000 or 225,000. The railroad spirit does not appear to be dead or asleep, and as far as we can learn from inquiry and observation, the people of western Franklin are determined to have a road from *some* quarter. And that quarter now appears to be to Northampton, thus giving our farmers the advantage of *three* markets instead of *one*. We verily believe the road will be built, if the citizens of western Franklin have to do it alone, and without a charter.

[Greenfield Courier.

Important Improvement in the Manufacture of Iron. A discovery has lately been made by Mr. Simeon Broadmeadow of New York in the manufacture of Iron, by means of which the Iron Ore is by only one process converted into Wrought Iron, without being first made into Pig Iron, and at less expense than the Pig Iron can be made.

The Iron Ore is placed upon the floor of a reverberatory furnace, the flame of the fire passing over it; when a chemical compound is used to unite the elements of the Iron by separating the *slag* entirely from it. By this first, only operation, the Wrought Iron comes out as perfect in every respect as that by the double operation of *puddling* and piling Pig Iron, and for the purpose of manufacturing Steel, even surpasses it. By this process, Wrought Iron of the best quality can be produced at a cost not exceeding *twenty five dollars and a half* per ton.

To make the Iron Ore into balls of Wrought Iron will require no blast, nor machinery of any kind; the anthracite or bituminous coals being used with equal advantage in a common air-furnace, a good draft being all that is wanting. These balls of Wrought Iron can be made at a good profit (if the furnace is built near the mines of mineral and coal) for *fourteen dollars* per ton.

The immense advantages of this plan to the country at large cannot be computed;—in the single article of Railroad Iron; it will be a saving of a million of dollars to the United States; for, by statistical tables, we have already sent to England for that article alone, the sum of Thirty-two Million of Dollars. We hope, therefore, to see many of our old Rolling-Mills, that are now lying idle throughout the country, in active operation, manufacturing this article: that Machinery which is capable of rolling out Boiler Plate-Iron being sufficiently strong and efficient for all the purposes of Railroad Iron. The inventor informs us that, with a capital of One Hundred Thousand Dollars, forty tons of Railroad Iron can be manufactured every twenty four hours. [New York Tribune.

The Tomato is still not to be found in many gardens where it should be found in its greatest perfection in southern latitudes, though with a little attention it can be grown in most gardens, and furnish for months a wholesome, and to many a most agreeable article of food. A rich, stiff loam is the best soil for the tomato; a good way is to sow the seed in a hot bed in April, and transplant when danger from frost is passed. The plants should be four feet apart in rich good ground, and the vines should be supported by a frame work of some kind, or brush, as the fruit will be better than if left on the ground. There are several varieties, but the large red, for the table or preserving, and the cherry tomato for pickling, are perhaps the best. They are used in various ways: eaten in vinegar as cucumbers, made into soups, into toasts, baked in pie, but perhaps the greatest use is in tomato sauce.

Western Railroad. The Directors have voted to increase the rates of passenger fare, on and after the 1st of April, to $6 through between Boston and Albany, and to 3 1-2 cts. per mile for intermediate travel.

CONGRESSIONAL.

Tuesday, March 26.

We learn from the N. Y. Express, that in the Senate, Mr. Bates, from the Committee on Pensions, reported a bill to continue in force for four years longer the act of 1842, giving pensions to the surviving widows of the certain officers.

The Senator from Missouri concluded his speech upon the subject of the tariff.

In the House. On Monday evening Mr. Kennedy offered a resolution that the opinion of General Jackson on the tariff, as expressed in a letter to Dr. Coleman of Warrington, N. C., in 1824, be approved and adopted by the House.

After some further discussion, the House adjourned.

On Tuesday, the first business properly before the House, was the unfinished business growing out of the forgery of Mr. Clay's opinions upon the subject of the Tariff.

Mr. Weller moved to postpone the subject. The Whig members were for having no postponement of such a subject. Mr. Thompson of Miss., moved to lay the whole subject upon the table. The yeas and nays were called, and it was rejected—ayes 22, noes 132.

Another question was to reconsider the vote seconding the previous question.

The Speaker decided that the proceeding could not stop here, and the whole subject could lie over until next resolution day.

Mr. White, ex-Speaker, argued differently, and the House became involved in confusion arising out of points of order. At length, the Speaker made a summary decision that all debate was out of order, and that the subject must go over. The majority sustained the Speaker.

Wednesday, March 27.

In the House, Mr. Schenck of Ohio, (whig,) moved to suspend the rules for the purpose of taking up and disposing of the joint resolution of the Senate providing for a certain day for the adjournment of Congress. He asked for the yeas and nays on this motion, which being ordered, resulted in a refusal to entertain it, the rules not being suspended for that purpose—yeas 88, nays 81; not two thirds voting in the affirmative.

Mr. King, of Mass., reported a bill for the relief of the heirs of Presly Thornton, which was ordered to a third reading.

Thursday, March 28.

In the House, the first half hour of the session this morning was occupied with explanations as to a resolution adopted on Wednesday, calling for information as to the orders of the Adj. General to Lt. Bragg. The resolutions and motions seemed to indicate some insinuations against Maj. Gen. Scott by Mr. Weller. Mr. Weller disclaimed any such intentions. Mr. Adams said he voted for the resolution with reluctance. It seemed to be a presumed and assumed reflection upon the majority.

The House at an early hour resolved into committee of the whole on the state of the Union, and resumed the consideration of the bill to reduce the pay of the officers of the army. Mr. Beach, of S. C., addressed the House at length, in behalf of the principles of the bill. Mr. Davis, of Virginia, moved to abolish the office of major general of the army. He argued that the office was useless, and the pay, $8000 per annum, a waste of the public money. Mr. Cole of Virginia, opposed the amendment. Mr. Hale, of New Hampshire, spoke of the office as useless, but was against destroying it in this form. Mr. Dean, of Ohio, opposed the amendment. Mr. Droomgoole, of Va., and Mr. Adams also spoke against it.

In the Senate, memorials were presented from Pennsylvania and Maryland (about ten of them from Pennsylvania) remonstrating against any interference with the present tariff.

The joint resolution from the committee on the library authorizing the purchase of marble busts of all the presidents, from Hiram Powers, the American sculptor, at an expense not exceeding $500 each was called up and passed.

A bill to increase the salary of the district judge was debated until the expiration of the morning hour.

Mr. Merrick, of Maryland, called up his bill to reduce the rates of postage, and spoke at great length in defence of it.

[Correspondence of the N. Y. Commercial Advertiser.]

Thursday, Eve. March 28.

It has been, and still is, the hope of the Tyler administration to secure a treaty giving us the Oregon Territory, in consideration of the passage of a bill modifying and reducing the duties on British goods. This was to be one stroke of policy, and the other was, and is, to present the Texas annexation treaty in a form so urgent that it would necessarily force Congress to act upon it. President Houston seems to have managed the matter with great address on his side, and it is more than probable that he has matured a treaty with England, of a character that will alarm the Southern interests and give just cause for apprehension to the commercial and manufacturing interests of the North. The annexation project will, therefore, be urged as the alternative to the acceptance by Texas of British protection.

The new issues, being laid before Congress and the country prior to the May conventions for nominating Whig and Democratic candidates for the Presidency, might, it was hoped, throw every party arrangement into confusion, and make Mr. Tyler a prominent and successful candidate for the Presidency. The prospect of the failure of the first part of the scheme in consequence of the apparent improbability of any revision of the tariff, at this session, has led to another project, that may serve his purpose as well. The plan is now to break off the Oregon negotiation, and to announce its failure to Congress, at the same time that the Texas treaty is presented. Whatever may be the effect of these measures on the prospects of Mr. Tyler, they cannot fail to make new and important issues in Congress and before the country.

Under this new aspect of the Texas question, it is impossible to say that the treaty may not be ratified. Its friends already claim seventeen states, which will give them the requisite majority of two thirds—to wit—the twelve slave states, and the states of New Hampshire, Pennsylvania, Ohio, Indiana and Illinois. This would give exactly two thirds. But, should the treaty be rejected, the agitation of the question, and the strong vote it will receive, will make the issue before the country at the fall elections.

The House is making progress in the long promised work of retrenchment. They have cut off the supernumerary officers of the army by a decisive vote in regard to those who are employed in bureaus connected with the army. They are next to operate on the pay of the navy, and cut half a million off from that. They are now manœuvering to abolish the office of commander in chief of the army.

[Correspondence of the Journal of Commerce.]

Friday, March 29th.

In Senate. To-day Mr. Tappan, who, from the Committee on the Library, had reported a joint resolution to authorize the purchase of marble busts of the Presidents, to be executed by Hiram Powers, of Ohio, made some remarks on the eminent talents and attained celebrity of Mr. Powers, which were very just and appropriate. What he said as to the propriety and expediency of the possession by the Government of accurate likenesses, in a permanent form, of the Presidents, was also very convincing. But as to the severe comments which he made on the works of other artists, I cannot concur with him, nor will the public sentiment coincide with his on the subject.

post office laws.

The Bill to reduce the rates, limit the use, restrict the abuse, of the franking privilege, and to prevent frauds on the Post Office Department, was taken up for discussion.

Mr. Merrick's defence and explanation of the Bill was exceedingly satisfactory. He succeeded in interesting the Senate in the question, though many, from false impressions, had set their face against any reform.

Mr. Merrick had to contend, as he stated, against the formidable opposition of the whole body of the officers of the Post Office establishment, from the highest to the lowest. He was not surprised that the subordinates were opposed to a reform that curtailed their privileges and emoluments, but he regretted the enlightened head of the department was utterly opposed to this or any proper reform.

He showed that the Post Office establishment was rapidly sinking, according to the statements of the Post Master General himself. He brought the testimony of the same officer to show that the main cause was the employment, by the public, of private channels, or what some called express mails, for the conveyance of letters, on the government routes. The cause would continue to increase, and its result would be that the establishment must be finally destroyed, or thrown on the public Treasury for support. We could not stand still; we must adopt some course. He showed that the present system was odious to the public, and that it was considered as a merit to oppose and violate, and evade it, and that such would always be the case, while the law was unreasonable. The burden of the franking privilege was now thrown on the public, and without just reason, and a demand was made upon them to relieve the payers of postage from that burden.

The Committee had kept steadily in view, in forming this Bill, the principle that, as the Post Office establishment was intended for the convenience of those who used it, it ought to be supported by those who used it, and that it ought not to become a burden on the public Treasury. But the franking privilege was allowed by the Government for the benefit of the body politic, and, so far as it was to be retained, it was to be a change on the body politic. These are the general principles of the bill.

Now as to its results. It reduces letter postage one half, and will increase the number of mailed paying letters from twenty-four millions to sixty millions, by throwing letters into the mail that are now carried, out of it. The average rate of letter postage on this number of letters would produce $4,500,000, which was the sum estimated by the Post Master General as necessary to support the department, giving all facilities to the interior States that may be required. The amount derived from papers, pamphlets, &c., would be a surplus.

The subject was laid aside for the present. Mr. Wright offered amendments further restricting the franking privilege.

The House was chiefly engaged on the bill to regulate the pay of the Army. The rates of the present pay compared with those of the late war, are greatly increased. Mr. Davis, of Ia., moved to amend the bill by abolishing what he considered the useless office of the Major-General of the Army. This question was debated for some time, and the motion was strenuously opposed by Mr. Dean and Mr. Adams, and the Committee rejected it without a division.

Asparagus. A medical correspondent, on whose statement we can most implicitly rely, informs us that the advantages of this plant are not sufficiently estimated by those who suffer from rheumatism and gout. Slight cases of rheumatism are cured in a few days by feeding on this delicious esculent: and more chronic cases are much relieved, especially if the patient carefully avoid all acids, whether in food or bevearge. The Jerusalem artichoke has also a similar effect in relieving rheumatism. The heads may be eaten in the usual way, but tea made from the leaves and stalks, and drank three or four times a day, is a certain remedy, though not equally agreeable. [York (Eng.) Courant.

Births, Deaths and Marriages. Perhaps many of our readers are not aware that it is the duty of every parent, householder, keeper of an alms-house, poor-farm, or prison, to give notice to the Town Clerk of the town, in which they reside, of every birth, or death, occuring in their respective families, or houses—and that for each neglect of duty, in this particular, they are liable to prosecution and fine.

It is also the duty of every person, before whom marriages may be legally solemnized, in the month of March, in each year, to return to the Town Clerk, a certificate of marriages, solemnized before them within the year—giving the christian and sir-names of the parties, their places of residence, and the date of their marriage.

Egyptian, African, Mexican, and other kinds of corn, or Maize, are often described in the newspapers, as something new and strange, recently discovered, and wonderfully productive: but none of them are really new, or deserving of culture, especially in the middle or eastern states.

☞ MAY MORNING BREAKFAST & FAIR. The Ladies of Rev Mr Putnam's Society, in Roxbury, propose having a Breakfast and Fair, on May Morning, at the Norfolk House, in aid of destitute societies and for Missionary objects. They solicit contributions of Flowers, Fancy articles, &c. from the Unitarian Societies in Boston and vicinity. 4w ap6

☞ THE CAMBRIDGE ASSOCIATION OF MINISTERS will meet at the house of Rev S. B. Cruft in Lexington, on Tuesday, 9th inst.

ap6 WM. NEWELL, Secy.

MARRIAGES.

In this city, on Sunday evening, Mr J. Cormerais to Miss Elizabeth S. Griffin.

31st ult, Mr John E. Stone to Miss Frances M. Welch.

Mr Wm W. Nelson of Bristol, Eng., to Mrs Mary Pearson of Boston.

Mr James Clemenson to Miss Margaret Lawrence.

April 2, by Rev R. C. Waterston, Mr William Burley to Mrs Mary B. Pratt.

31st ult, at Bulfinch street Church, by Rev Mr Gray, Mr Elipbaz Ballard, Jr, to Miss Ann Eliza Wilder.

DEATHS.

In this city, 31st ult, of croup, Hannah M., daughter of James and Sarah Newcomb, 5 yrs 10 mos.

In Pawtucket, RI, 27th ult, Mr Benjamin Burrell, 84, a revolutionary pensioner.

In Cumberland, RI, 22d ult, Mr Levi Lee, 85, a soldier of the revolution.

In Mansfield, Mrs Polly, widow of the late Ephraim Raymond, Esq. She has left to her children and friends the rich legacy of a good name, for she was *truly* a good woman.

In Hopkinton, 29th ult, Miss Lucinda V. Pond, 17.

In Stockbridge, Capt Roswell Palmer, 79, a revolutionary soldier, and one of the last survivors of the 'Jersey prison ship.'

Near Kaskaskia, Ill, Jan 16, Mr John Stufflebean, a revolutionary patriot, 110 yrs 11 mos and 1 day.

At Manzanilla, Cuba, 3d ult, Mr George O. Trask, of Beverly, 21.

FAMILY BOARDING SCHOOL. Mrs. Julia Crane proposes to open the first Monday in May, a School for Girls, in which the solid, rather than the superficial branches of education, will form the basis of her instruction.

The French Language, Music and Drawing will be taught to those who may desire them.

Especial and unremitted attention will be paid to the moral instruction of those committed to her care, and every effort made to give them a happy home.

From her experience in teaching, and the location of her residence, (the Mansion-House of the late Dr. Thaxter,) in the pleasantest part of the town of Hingham, and in the vicinity of the Steamboat Landing, Sea Bathing, &c.; she hopes to receive patronage.

TERMS.

For Tuition in English branches,	$5,00
" " " French and Drawing,	3,00
" " " Music, per term,	12,00
" " " Board and Washing, week,	2,50

References.—Rev. Mr. Huntoon, Canton; Rev. Dr. Pierce, Brookline; Joseph W. Revere, Esq. and Dr. J. G. Palfrey, Boston; B. R. Nichols, Esq.; Rev. Mr. Richardson and Rev. Mr. Stearnes, Hingham; Dr. Gale, Scituate. 4wis ap6

SPARKS' LETTERS ON EPISCOPACY. Letters on the Ministry, Ritual, and Doctrines of the Protestant Episcopal Church, addressed to the Rev. Wm. E. Wyatt, D. D., associate Minister of St. Paul's Parish, Baltimore, and Professor of Theology in the University of Maryland, in reply to a Sermon exhibiting some of the Protestant Episcopal Churches in the United States. By Jared Sparks, formerly Minister of the first Independent Church in Baltimore; second edition. Just published by JAMES MUNROE & CO, 134 Washington street. ap6

FRENCH SHOES! *Theo. H. Bell*, 155 Washington street, opposite the Old South Church, has just received his usual Spring and Summer supply of FRENCH SHOES, fresh from the manufacturer, (Este.) 3mis ap6

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The present No. commences a new Vol. Subscriptions received at $1,50 per annum, or 75 cents per Volume. The first Volume of the work can be furnished, bound, or in Nos.

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THE MONTHLY RELIGIOUS MAGAZINE, for April.

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The Mysteries Opened, by Rev Dr Stone.

Hayward's Book of All Religions.

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Mrs Child's Letters from New York.

Religion in America, by Robert Baird.

For sale by SAXTON, PEIRCE & CO., 133½ Washington st. ap6

IN PRESS. JAMES MUNROE & CO., have in press, and shortly will publish, a Memoir of Rev. Dr. Worcester, by the late Dr. Henry Ware, Jr. Also, vol. 3d, Livermore's Commentary on Acts, with a map, to match previous volumes. No. 134 Washington, opposite School street. ap6

LECTURES ON CHRISTIAN DOCTRINE, by Rev. Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H.

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" 2. Jesus Christ.
" 3. Jesus Christ.
" 4. The Holy Spirit.
" 5. Human Nature.
" 6. Regeneration.
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Published and for sale by JAMES MUNROE & CO, No 134 Washington, opposite School street. ap6

NEW SUNDAY SCHOOL HYMN AND SERVICE BOOK. The subscriber will shortly publish, *A Sunday School Hymn and Service Book*, consisting of a Series of Selections from Scripture—Devotional Exercises, and Hymns for Children, including an unusual variety of subjects, arranged in an entirely new method, and adapted to the Music recently introduced for the use of Schools; and of Devotional Exercises and Hymns for Teachers' Meetings; by Hon Stephen C. Phillips, President of the Sunday School Society.

The Publisher would respectfully call the attention of Clergymen, Teachers, and others interested in Sunday Schools, to the peculiar merits of this Hymn and Service Book. Unusual pains have been taken by the compiler to prepare a work which will meet the wants of our Schools and leave nothing to be desired. The Hymns were collected from every source, and have been carefully selected from nearly a thousand of the best. There are about 300 in number and embrace every subject appropriate for the Religious Services of Sunday Schools and Teachers' Meetings.

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The terms for Board, Washing and Tuition, in the above named branches, are $290 per annum. Music will form an additional charge.

The number of pupils will be limited, so that each one may be under the immediate care of Miss Bancroft, as she wishes to combine the advantages of maternal and school discipline in her establishment. Her best efforts will be devoted to the improvement of her pupils, and she trusts that her experience as a Teacher, will recommend her to the favorable consideration of the public.

For evidences of her character and qualifications as a teacher, she has permission to refer to Patrick T. Jackson, Esq., Rev. Ezra S. Gannett, Rev. Alex. Young, George Bancroft, Esq., Amos Lawrence, Esq., Boston. Gov. Lincoln, Hon. Thos. Kinnicutt, John Green, M. D., Gov. Davis, Worcester. epis4t mh16

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E. I. MARSH, Principal.

Milton, March 16, 1844.

BOARDING SCHOOL at Framingham for Lads and Young Ladies. The Summer Term will commence on MONDAY, April 29th. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education, also Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the School-room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

Terms—Tuition, board and washing, $45,00 per Term of fifteen weeks. Music, $13,00 per quarter. Drawing, $5,00.

References—Hon. Geo. Morey, Rev. Henry Giles, Dr. A. B. Wheeler, Henry H. Fuller, Esq., Boston. Hon. Josiah Adams, Rev. Wm. Barry, and Wm. H. Knight, J. S. Wheeler, Esqrs. Framingham.

mh16 3mis JAMES W. BROWN.

NORTHFIELD ACADEMY. This institution is located in Northfield, Franklin Co., Mass., one of the pleasantest villages on the banks of the Connecticut.

The Spring Term will commence on WEDNESDAY, March 27th, and continue eleven weeks.

Thorough instruction will be

POETRY.

THOUGHTS DURING SICKNESS.

Strength, that again my weary feet may tread
The paths of life! So dark the shades which rest
Upon my heart, that life's uncertain thread
Thrills to sad melody within my breast!—
Oh! let me view them yet—those countless springs
That seem too distant for my crippled wings!

Let me go forth! The Spring's soft genial air
Calls to my spirit with an angel's voice,
Waking anew the earnest gush of prayer,
And a vain wish to mingle and rejoice
With earth's glad children, who with song and dance
Welcome the summer sun's returning glance!

How have I striven, Sickness, to unfold
The mantle with which thou hast darkly bound
My feeble tenement; but strong thy hold
On the frail victims in thy shadow found!
But let the song of triumph proudly swell—
The deathless spirit owneth not thy spell!

The trembling limbs may tell a mournful tale
Of prostrate strength, the languid eye may speak
Of fading hopes most precious though so frail,
While the still, folded hands, in posture meek
Show that the spirit waiteth to fulfill
Even through pain and grief its Maker's will!

Bend to me, Father, while alone I lie,
Striving to guide my wandering thoughts to thee!
Thou knowest how the fruitful earth, the sky,
The rush of waters and the storm-wind free
Have been rich founts of gladness, flowing deep
Within the heart whose passions may not sleep!

Let me not love the creatures thou hast made,
Nor this fair world too proudly for my peace!
Oh, rather when these changing prospects fade
May all vain, earth-ward longings gently cease!
By the stern ministry of sorrow tried,
Henceforth with thee my spirit shall abide!

Boston, Mass. H. J. W.

LIFE-WORK.

"The days of our years are three score and ten!" [Psalmist.

Three score and ten!
O who shall attain that number,
Ere cometh the solemn slumber,
Appointed for men!

Yet not by *years*
Should earth's pilgrimage be counted,
But by the sum to which amounted,
Our *work* appears.

Our work! alas!
How valueless and fleeting,
With dreamy idlers, self cheating,
Four score may pass!

And yet, again,
How much of truth may be thought in,
How much of good may be wrought in,
Twice or thrice ten!

Holy the strife!
Brave heart! though few years be meted,
Labor on—and work a completed
Cycle of Life.

MISCELLANEOUS.

THE JEWISH MAIDEN.

Twilight had thrown her gentle mantle over fair Jerusalem, shading the sky with those soft warm hues peculiar to the clime, spreading a saffron tinge over the surrounding mountains.—The tranquil waves of Jordan reflected upon their glassy surface the pure bells of the lily and the drooping branches of the willow which hung over them. The Imauns had proclaimed the hour of prayer, and every true Mussulman, from the ruler, who lounged upon his splendid divan to the wanderer in the street, bowed the knee and buried their faces in the dust. The last beams of the setting sun had left their rosy hue in the west, and gave promise of a brilliant evening. A lovely group of Jewish maidens according to the custom of their forefathers left the gates of the city to fill their pitchers from the chrystal wells, beguiling their moments by the happy song of oft-told tale. It was a scene on which the poet might gaze with rapture, until his dreaming spirit would unite the present and the past in one bright vision of loveliness, and imagine the magnificent dwellings of Jerusalem the home of holiness, as they were when the Lord of Hosts was her strength.

Yet, ever and anon would the flowing robes and turbaned brow of the Moslem break in like an evil shadow upon the brilliant scene, and prove the sad reality that she, who was once the dwelling place of the Most High on earth, the site of his holy sanctuary, had fallen from his favor. The land, hallowed by the Savior's sufferings, the resting place of his servants of old, had become the hab tation of the votaries of the false prophets, and the altars erected for the worship of the living God were profaned by the unhallowed rites of Islamism. Where are the chosen people of the Most High! Alas! they too have fallen. The last sad remnant dwell within the walls of Jerusalem, oppressed by the spoiler;—or, wander through the world, unloving and unloved, a lonely and despised people. Deep and fearful is that retribution which has fallen in this world upon those who disown the Holy Savior, and brand Him (who died that we might live) with the name of an impostor. Yet who could imagine that these lovely beings, who seem the genii of that spot, could trample on the cross, and profane the name of Jesus! Even so, the form and beautiful countenance oft conceal a corrupted heart.

There was one among them who, fairer far than all her companions, joined not in their revelry. but lingered behind as if in pensive thought. The light-hearted girls around her gazed on her with anxiety, then whispered that a fearful change had passed over the fair Zillah. She who was once the gayest of the gay, whose joyous laugh rang loudest as they hurried to the fountain, had withdrawn from the society of her light companions, seeking the solitude of lonely groves and unfrequented glades. Hints were whispered that solitude was less her aim than the society of a noble Spanish knight, who was there on a pilgrimage to the Holy Temple His devotions to the fair Zillah had not been unnoticed, and once their curious eyes had seen him approach the grove which was her favorite retreat. Her retiring manner forbade them to inquire into the cause of her grief—and each one, after filling her pitcher, retraced her way to the city. The pensive maiden slowly approached the well, and placing her pitcher on the rock, leaned as if in reverie, against the trees which shadowed it. She flung back her white veil, disclosing the golden ringlets which floated around her neck and snowy robe. Her countenance had lost that serenity of expression which it at first possessed, and the ever-varying color told that all was not calm and passionless within. A moment more, and the sound of advancing feet was heard—scarce another elapsed ere a knight in armor was before her. He lightly bounded from the saddle, and threw back the sable plume which shadowed his youthful countenance, while his face and warlike glance was changed to an expression of melting tenderness as he addressed her.

Though the suns of scarce twenty summers had shed their light over him, the foe had often quailed beneath his eagle eye. His lofty bearing joined with the graces of youth, might well remind one of Tasso's Rinaldo:

> How fierce, how fair, he rears his head on high,
> While fixed on him alone is every eye;
> His years outstrip all hope, and blended bring
> The fruits of Autumn with the flowers of Spring.
> Saw ye the youth in thundering armor move,
> 'Twas Mars—but, lift his visored helm 'twas Love!

The deep-toned music of his impassioned voice was breathing in accents of soft persuasion upon her ear.

"List but a moment, lovely maiden. The dread tocsin of war has resounded through our land, and I must away to wrest my country from the mean dominion of the Moor. Can I resist the call of my country and dishonor the sacred badge of knighthood which she has bestowed upon me! God forbid! and yet how can I leave thee, lovely maiden, alone in a distant land! Oh, fly with me to my own bright Spain. I will bear hee to some fairy bower, where thou canst dwell in peace and safety, not even the summer wind shall breathe too rudely upon thee. The thought of thee shall be my guiding star throughout scenes of peril, and when the storm is past, I will hasten to thy side to leave thee no more through life. I have won thee to my faith—I have led thee to the blessed Savior—come to my country where his servants shall sustain thee.—My own dear sister shall be thy companion, and will cherish for thee an affection pure and deep as mine. My devoted mother will tell thee more than I have done of our holy religion, and thy life shall flow on gently like a fairy dream."

She spoke in a calm, decided tone, though her cheek turned pale, and her lips slightly quivered:—

"Nay, Alonzo, urge me not thus, for this day we must part forever. My father has given his command that I should never speak to you again, and after this evening we shall meet no more."

"And can you conform to this cruel requisition?—Shall the golden link which binds our hearts be severed. Stay no longer here but leave your father, and his deluded people, and fly with me to a land of light and Christian purity."

"Tempt me no longer," she exclaimed, and the clear musical tones of her voice grew tremulous as she spoke. 'My father is a lone being. My gentle mother was snatched from him in her prime of life, and my brave brothers were borne one by one to the silent tomb, while youth and beauty shed their light around them. I alone am left, a feeble lamb of the flock, to cheer his desolate hearth—and shall I bring his gray hairs with sorrow to the grave? No! let me live with him, and guide him to the Savior's fold. I will pray that the God of my fathers may guide thee safely through the perils of war, and His watchful eye be over thee wherever thou mayest be. Deep abiding love for thee shall find its home in my bosom, and every day and hour my heart shall dwell with thee, whether sleeping or in waking dreams, while hope shall softly whisper of that glorious rest when our unfettered spirits, freed from every earthly stain, shall forever be reunited in endless felicity."

"Thou art right, pure-hearted angel," said he—"I urge thee no more—yet keep this slight token, and may it sometimes remind thee of one whose every affection was thine own." Then throwing around her neck a delicate glittering chain *to* which was suspended his miniature, and placing a crucifix in her hand he said—"Our beautiful Madonna protect thee from all danger and tribulation—and may'st thou, who art like her in loveliness and purity, ever live like an example of faith and holiness. When thou breathest thy orisons before this token of thy Savior's dying love, remember him who is far away amid the stormy fields of war. Farewell, a last farewell."

Thus saying he bounded lightly into the saddle, and giving the rein to his fiery charger, was soon lost in the distance. She watched him till his waving plume disappeared like some swift-winged bird to the blue expanse, then filling her pitcher, wending her way back to the city.

The trial was now past; she had steadfastly and firmly maintained her resolution, but now when she reflected that he was gone forever, her spirit sunk within her. She hastened on, longing to find in the solitude of her home an opportunity to indulge her grief, and wandered through the least frequented parts of the city, with downcast eyes, as if fearing that every scrutinizing glance would read the tumult which was raging in her bosom. Her path lay through a street composed of buildings apparently mean, and soon she entered the door of one whose exterior was less inviting than the rest. What a contrast did the splendor which there met her eyes present with the miserable exterior. Every luxury which wealth could procure was there, and the arrangement of everything gave evidence of the refined taste of the possessors. It is thus that thus persecuted people are forced to conceal their affluence, as even any possession which might tempt the cupidity of their oppressors. She flung herself upon a splendid couch, and burying her face among its crimson cushions, gave vent to her emotions in bitter tears, until the voice of her father recalled her from the paroxysm of grief into which she had fallen.—She rose, and throwing back the bright ringlets from her brow, hastened to a pure fountain which spouted its chrystal waters in the inner court, and in its refreshing showers laved away the last traces of tear drops from her countenance. Then as she met him, her countenance bore such an expression of placid tranquility, that even his searching glance could not detect the least trace of the tumult which was raging in her bosom. His countenance, which bore the dark frown of anger when she entered, now bore a milder expression as he gazed upon her placid features, yet he sternly addressed her in these words:

"Again thou hast met the detested Alonzo del Aragon. Nay look not on me thus, for with my own eyes I saw thee receive the detested symbol from his hand. Curses upon him who has lured my child from me."

"Nay, father, pause ere the sentence is pronounced. By the memory of my sainted mother, by all the ties of parental affection curse him not—for this evening we have parted forever. Henceforth will I live with thee to cheer thy lonely hearth, nor ever breathe the name of Alonzo in thy ears."

* * * * * * *

A year had passed away, and as the last sunbeams stole in from behind the crimson curtains, they fell upon the wasted form of the fair Zillah. She was but the shadow of her former self, and her spirit was apparently hastening away. Her father bowed before her in all the agony of grief. "Alas!" said he, "that thou, my only hope, should'st die! I have seen thy noble brothers borne, one by one, to the silent tomb—cut down in the pride of manhood. I watched thy gentle mother as she faded away from earth like a fragile flower, but thou, her image was left to hold her place in this heart. I have listened to thy song with fond idolatry, nor dreamed that thou, too, could'st leave me. I must henceforth live a lonely and desolate life, unloving and unloved. I may watch the young and lovely, and listen to the melody of their voices—but thou, my sunny eye, will not be there and the song which met my ear with sweetest melody will be hushed forever in the dreamless slumbers of the grave. I had hoped that when I should be gathered to the land of my fathers, thou would'st live in all thy angel beauty till the Messiah shall come to restore his wandering people."

She raised her eyes to heaven as if in supplication, then said, "Father, I fain would tell thee of One who will be thy stay when I am gone, yet I dare not. But why should I fear? Come nearer to me, father, that I may whisper in thine ear what my lips dare not utter. Nay, father, frown not when I tell thee I am a Christian!"

He turned, as if thunderstruck, as he heard these words, and a deep groan burst from his bosom. A moment more and he listened subdued and humbled.

'Take this book,' said she, 'The New Testament of Him who was the true Messiah, and read its pages, which have been my solace in every grief. Take this crucifix, and let it remind thee of the sufferings of him in whom was no guile. Often have I breathed over this emblem of a Savior's love, my heartfelt prayer, that thou might's be his follower. He will be more to thee than I have been, and heal thy wounded spirit. I have one request to make of thee—when I am laid in the tomb, remove not this miniature from my neck, but let it repose on the heart which cherisheth it—for thou wilt not delight to view the features of Alonzo del Arragon.

* * * * * * *

Years had rolled away, and the aged Jew had left his cheerless home to join a company of merchants of Arabia. The roses planted by affection's hand had blossomed for successive summers upon the grave of the fair Zillah, and young children loved to gather there and tell of the gentle maiden who had been the playmate of their parents. They often longed to know the fate of the noble cavalier, and many were their surmises, though they generally terminated in the conclusion that he had perished in the field.

One fair morn in autumn, a cavalier, bearing the Spanish bage of knighthood inquired for Simon the Jew and his lovely daughter. The neighbors told him of her tomb, but they knew not if her father was yet alive. By his sable plume and lofty bearing, they knew that he was the knight who had so deeply loved the maiden, though none could trace in his war-worn visage, the lineaments of beauty which had distinguished Alonzo del Arragon. The knight hastened to the spot and bent as if entranced over the grave of his early love, then plucking the last rose from its stem he placed it in his helmet, vowing that his future life should be spent in the war of the holy cross—that danger should not deter him, nor the haughty infidel hope for mercy at his hand. He left forever the fair plains of Jerusalem, and his voice was often heard in the battle field. His fearless arm dealt destruction among the Moorish bands, yet in all his glory he never forgot the gentle maiden, and oft the tears of love bedewed his war-worn cheek.

M'LEAN ASYLUM FOR THE INSANE.

[Continued from our last.]

In regard to the general mode of treatment which is expedient in mental disorders, I find the results of my own observation and experience so clearly and concisely detailed in a late Annual Report of the Middlesex Hospital at Hanwell, England, from its physician, Dr. Conolly, that I feel that I shall need no apology for extracting it.

"However desirous the medical attendant in a Lunatic Asylum may be to enlarge the resources of medical treatment, and to found his plan in each case on a clear view of some bodily derangment, to remove which, his well-reflected measures may be confidently directed, he will find in many examples that such clear indications do not present themselves. The pathology of many of the cases, too, with all the light, that careful examination after death can throw upon it, remains obscure. Sometimes arising from disturbance of organs remote from the brain; often from some direct moral impression or shock affecting the brain itself; the first steps of the malady have left no trace, or have become undistinguishable amidst their effects. Morbid appearances, too general to warrant distinct conclusions, present themselves, in abundance, to the physician's observation; and he becomes convinced that most of these are, like insanity itself, mere consequences of some anterior disturbance of the brain or nervous system; probably imperceptible to the senses. Happily, however, it is found, in a great majority of cases, that the mere abstraction from ordinary stimuli, afforded by an Asylum, its ordinary arrangements, its wholesome regimen, and the contrast it affords to the senses and circumstances in which the mind became deranged, prove remedial to an extent beyond expectation. In Asylums for the rich, the patients are removed from a thousand excitements; and in Asylums for the poor, they are delivered from the daily contemplation of poverty and want. The pride of medical science is disconcerted by the reflection that mere medicine has had but a small part in the cure of many patients who leave an Asylum well. But the application of medical science is not limited in any disease to the administration of drugs, or the abstraction of blood; and least of all in diseases of the nervous system. Hence it arises, that the general management of an Asylum, the regulation of the diet, the exercise, the hour of rest, the occupation, the amusements, the dress, and conduct, become of wide application and extreme importance. These matters, well arranged, become general medicines; influencing the whole frame of body, and bringing it into a state in which the mysterious troubles of the brain have the best chance of becoming composed. In an Asylum containing at all times a large proportion of incurable lunatics, the influence of all these circumstances on the comfort, happiness, health, and longevity of these unfortunate beings, becomes scarcely second in importance to the care of those who were not beyond hope."

Of the *forms of diseased mind*, which have been presented in the somewhat large number under my care, it is obvious that in our indiscriminate admission, every variety from the slightest mental ill balance, justifying involuntary detention, to the most frantic and furious, become inmates of the Asylum. A considerable proportion, often perhaps amounting to a majority of patients at any given period, or on their admission to its care, are not easily, if possibly, to be referred to either of the four great classes or types of insanity now much adopted, viz.; mania, melancholy or depression, monomania, and demency, or loss of mental power. Extreme and marked cases of each of these forms will occur, easily referable to their particular genus, but the great mass of cases run into several or all those types in their manifestations, in multiform and ever varying complications, while some, like impulsive insanity of moral insanity, can scarcely be forced into either of these distinctions.

This classification appears to me unsound therefore, as respects the palpable characteristics or manifestations of insanity; it also will not bear the test of accuracy as regards the cause of disease, or the pathological condition of the sufferer, since there is every reason to believe that the peculiar affection called insanity, whether the sequence of primary affection of the cerebro-spinal system, or merely the reflex action of more distant irritations upon that system, is a unit, and these forms are merely the changing external symptoms, often having scarcely a diurnal continuance, before passing from one to another. It is a division useless, as regards moral or medical treatment, for neither the moral nor medical regimen would be determined by the name or class, to which a case might approach the nearest, irrespective of the indications presented in each individual constitution. It is also ambiguous as regards any facilities in conveying its character to another mind by description; for example, a case often presents itself having all the external appearances of dementia or loss of mind, which yet speedily and wholly recovers; of course, not being a true dementia, as its symptoms would indicate, but merely a form of mania resembling it. In short, I see no more basis in truth and nature for this usual division of insanity, than there would be in dividing phthisis not genera, according as the cough was violent, moderate, or absent. In neither case, would the designation most approximated to the artificial scale, when fixed, assist in any degree in the prognosis, treatment, or explanation.

'ROW ON.'

'For the first five years of my professional life,' once said a gentleman to us, 'I had to row against wind and steam and tide.' 'And what did you do?' was our question. 'Do,' replied he, 'do, why I rowed on to be sure.'—And so he did row on, and to a good purpose too, until he came to the open sea, took favorable breezes, and brought his voyage to a most successful termination, leaving him a most enviable reputation of word and wisdom, impressing the mark of his strong mind and excellent character deep and clear on the community in which he lived, and obtaining an immortality worth more than a monarch's crown in the respectful memory of thousands. His remark deserves to be remembered as a motto. The great business of all is to 'row on' with unflinching courage and steady perseverance. All trades and professions have their difficulties and almost every individual meets with discouragements. The only way, therefore, is to go ahead, and 'row on.' Decision of character, determination of will, the resolution to press on when sure we are on the right track or in pursuit of a good and honorable end, this is the secret of living so as to come out at last safe and sound. There are 'lions' in every path, and they must be met and conquered, or the hope of ultimate success must be abandoned.—A poor man, with a tribe of children, finding work hard to get and hard when it is got, sometimes will almost despair; every thing will seem to be against him, but let him not be cast down—let him 'row on,' and by and by matters will very likely grow brighter. As with the poor men so with all men.—Head winds are to be expected; contrary currents will come; the tide does not always run with us; but never mind, 'row on;' pull the harder, till the oars bend again and victory will wait upon and reward patient endeavors. Those who have arisen from obscurity to eminence—those who, from being poor, have become rich—those who, born in the midst of ignorance, have forced their way among the learned—those who have made themselves well, have generally been those who understood the importance of 'rowing on.' 'Faint heart never won a fair lady,' nor anything else.

STATE LAWS.

AN ACT in further addition to the several Acts for the Relief of Insolvent Debtors, and the more equal distribution of their Effects.

Be it enacted, &c. as follows:

Section 1. Every judge of probate, or master in chancery, shall, on the second Monday of every month hold a court in some convenient place, for the proof of claims, the examination of debtors, the granting of discharges, the settlement of assignees' accounts, and the declaring of dividends in cases pending before him, and for doing any other matter now cognizable before said judge or master, relating to insolvency; and said proceedings shall be transacted only in said court and after due notice to all parties in interest; and if all the business in insolvency before said judge of probate, or master in chancery, cannot be completed on said day, said judge of probate, or master in chancery, may adjourn his court to the next day, and so from day to day, until the same shall, legally and properly, with all reasonable despatch, be disposed of.

Sect. 2. Said courts shall be considered open at all times for the reception of petitions, the issuing of warrants, the approval of compositions, assignees' bonds and sales, requiring the approval of a judge of probate, or master in chancery.

Sect. 3. No debt hereafter created by the debtor's defalcation as a public officer, executor, administrator, guardian, receiver, trustee, or assignee, of an insolvent estate, shall be discharged under this act, but the creditor thereto may prove the same, and the dividend declared thereon shall be payment for so much of said claim, and every certificate of said discharge shall contain a statement of the debts created, as aforesaid, to be exempted therefrom.

Sect. 4. If the assets of the estate of any debtor shall pay fifty per cent. of the claims proved against his estate, he shall be discharged from all claims against his estate, excepting those mentioned in the third section; and if said assets pay less than fifty per cent. on all claims proved as aforesaid, the debtor shall be discharged from all claims against his estate excepting those mentioned in the third section, unless a majority, in value, of his creditors, who shall have proved their claims shall dissent therefrom, within six months after the date of the assignment, and if they do thus dissent he shall not be discharged.

Sect. 5. No discharge of a debtor, under this act, and the acts to which this is in addition, or any of them, shall be granted, or valid, if said debtor shall be a second time insolvent, under said acts, or any of them, and the assets of his estate shall fail to pay fifty per cent. of the debts and claims proved against him, unless three fourths, in value, of the creditors, whose claims are proved, shall assent thereto in writing.

Sect. 6. No discharge of a debtor, under this act, and the aforementioned acts, or any of them, shall be granted, or valid, if said debtor shall be a third time insolvent, under said acts, or any of them.

Sect. 7. Whenever an assignee shall have received from the estate assets sufficient to pay fifty per centum of the debts and claims proved against said estate, he shall certify the fact, and render his accounts therefor to the judge of probate, or master in chancery, before whom the case is pending; and again, whenever he shall have received twenty-five per centum more from said assets, he shall certify and render his accounts therefor, as aforesaid; and the said assignee shall certify and render his accounts at any time, when required thereto by the judge of probate or master in chancery, before whom the process of insolvency shall be pending, without regard to the amount of assets then in his hands.

Sect. 8. No discharge of any debtor under this act, and the aforementioned acts, or any of them, shall be granted, or valid, if the debtor hereafter, when insolvent, shall within one year, next before filing of the petition, by or against him, pay or secure, either directly or indirectly, in whole or in part, any borrowed money or pre-existing debt, or any liability of his or for him, if the creditor proves that, at the time of making said payment, or giving said security, the debtor had reasonable and sufficient cause to believe himself insolvent.

Sect. 9. In addition to the several causes for proceeding against an insolvent debtor, enumerated in the statute of 1838, chapter 163, section 19, if any person shall remove himself, or his property, or any part thereof, from the Commonwealth, with intent to defraud his creditors, or shall conceal himself to avoid arrest, or his property, or any part thereof, to prevent its being attached, or taken, on any legal process, or procure himself, or his property, to be arrested, attached, or taken, on any legal process, or make any fraudulent conveyance, or transfer of his property, or any part thereof, then any of his creditors, whose claims, proveable against his estate, under this act, and the aforementioned acts, or any of them, amount to the sum of one hundred dollars, may apply, by petition, stating the facts and the nature of said claim, or claims, verified by oath, to the judge of probate or the master in chancery in the county in which said debtor resides, or last resided, praying that his estate may be seized and distributed according to law; and thereupon the judge of probate, or master in chancery, after notice of the presentment of said petition, given to said debtor, by a copy thereof, served personally on said debtor, or left at his last and usual place of abode, and a hearing before said judge of probate, or master in chancery, of the petitioners and debtor, or his default to appear at the time and place, in said notice appointed, if the facts set forth in said petition shall appear to said judge of probate or master in chancery, to be true, he shall forthwith issue his warrant, to take possession of the estate of said debtor, and such further proceedings shall be had as are provided, and may be necessary, for distributing the same among the creditors of such debtors, according to the intent of said acts.

Sect. 10. The warrant shall, in all cases, be directed to the sheriff or either of his deputies, in the county in which the debtor resides or last resided.

Sect. 11. The assignee or assignees, chosen or appointed, as is provided in the acts to which this is in addition, or any of them, if required by a majority in value of the creditors, who have proved their claims, before entering on the duties of his or their said office, shall give bonds, to the Judge of Probate or Master in Chancery, before whom the proceedings shall be, with sufficient surety or sureties, for the faithful performance of their duties. Said bonds shall be approved by the Judge of Probate or Master in Chancery, by his endorsement thereon, and then shall be filled with the record of the case, and enure to the benefit of all creditors who may prove their claims, and may be prosecuted in the manner provided by law for the prosecution of bonds given to judges of probate by administrators or executors.

Sect. 12. If any person, whose goods or estate are attached on mesne process, in any civil action founded on contract, for the sum of one hundred dollars or upwards, shall not, within fourteen days from the return day of the writ, if the term of the court to which the process is returnable, shall so long continue, or on or before the last day of said term, if said court shall sooner rise, dissolve the attachment in the manner referred to in said 19th section of the 163 chapter of the statutes in 1838—any creditor may proceed against such person in the manner provided for in said act.

Sect. 13. The provision contained in the said 19th section of the 163 chapter of the statutes of 1838, in favor of any creditor having a demand to the amount of one hundred dollars, for which a suit might be brought, shall be extended to any creditor to that amount, notwithstanding the debt may not have become payable, and a right of action accrued thereon. And whenever any debtor, against whom a petition for a process of insolvency may be preferred, as provided for in the act aforesaid, shall have removed from the Commonwealth, the proceedings may be instituted and prosecuted in the county in which he last resided therein: *provided*, he had a residence in the Commonwealth within one year next before the commencement of said process

Sect. 14. The Judge of Probate or Master in Chancery, shall be paid for receiving and allowing the original petition, and issuing his warrant thereon, the sum of two dollars.

Sect. 15. Any officer having jurisdiction under this act, and the several acts, to which this is in addition, shall have power and authority to finish and close any case of insolvency which may have been entered before him during his term of office,—any limitation of his commission and powers to the contrary notwithstanding; and in case of the death of any Judge of Probate or Master in Chancery, pending a process of insolvency before him, the papers and proceedings in the case may be transferred to the successor of such Judge of Probate, or to any Master in Chancery in the same county, who shall have jurisdiction thereof, and may further proceed therein, in the same manner as though the said process had been instituted before him.

Sect. 16. All courts and meetings, by this act provided to be held by a Judge of Probate or Master in Chancery, may be adjourned in case of his absence, by the clerk.

Sect. 17. All acts and parts of acts, inconsistent with the provisions of this act, are hereby repealed.

Approved by the Governor, March 16, 1844.

CHEAPER AND CHEAPER! SAXTON, PEIRCE & Co., 133½ Washington street, have received and will sell wholesale and retail,

D'Aubigne's Reformation, with Notes, 50 cents.
Kendall's Santa Fe Expedition, 2 vols.
The Water Cure. Hydropathy, or the Water Cure, its principles, modes of treatment, &c. illustrated with many cases, by I. Shaw, MD.
Napier—History of the war in the Peninsula and in the south of France, to be published in 9 parts, each 25 cents.
Cheever's Lectures on Hierachial Despotism, three lectures, each 12½ cents.
Bunyan, Cheever's Lectures on the Life and Times of Bunyan, publishing in parts, three now out, each 25 cents.
Travels in the California and Scenes in the Pacific Ocean, by J. H. Farnham, 4 parts each, 25 cents.
Sartos Resartus, by Thomas Carlyle, 12½ cents.
Washingtonian Harp, a collection of original Songs, adapted to familiar airs, designed for the use of Washingtonian Temperance Societies, 7th edition, 12½ cts.
Junkin on the Prophecies, 1,25.
Gunn's Domestic Medicine, or poor man's friend in the hour of affliction, pain and sickness. This book points out in plain language, free from Doctor's terms, the diseases of men, women and children. It also contains description s of the medicinal Roots and Herbs of the United States, 2d edition revised, enlarged and improved.
Pictorial Bible, the cheapest Bible ever published, 1 vol and 2 vol.
LITERARY ADVERTISER. Saxton, Peirce & Co. have just issued the third number of their Literary Advertiser, comprising a complete list of Standard Works, in all branches of Literature, Periodical, &c. which may be had gratis, on application. It will also be sent by mail to any person desiring it.
☞Orders for any Book or Periodical published, will be attended to with the utmost despatch by addressing SAXTON, PEIRCE & CO.,
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GREENWOOD'S PSALMS AND HYYNS.—GJENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Chatteville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass; Portsmouth, Walpole, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Conn; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
mh2 tf

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market-Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.
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MR. STETSON'S SERMON. The Principle of Reform, a Sermon preached at the Ordination of John Pierpont, Jr., Oct II, 1843, by Caleb Stetson.
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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXII, for March 1844. Edited by Rev Alvan Lamson, D. D., and Rev E. S. Gannett, D. D.

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DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.
N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.
The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.
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